FEBRUARY 1958

The METHODIST WOMAN

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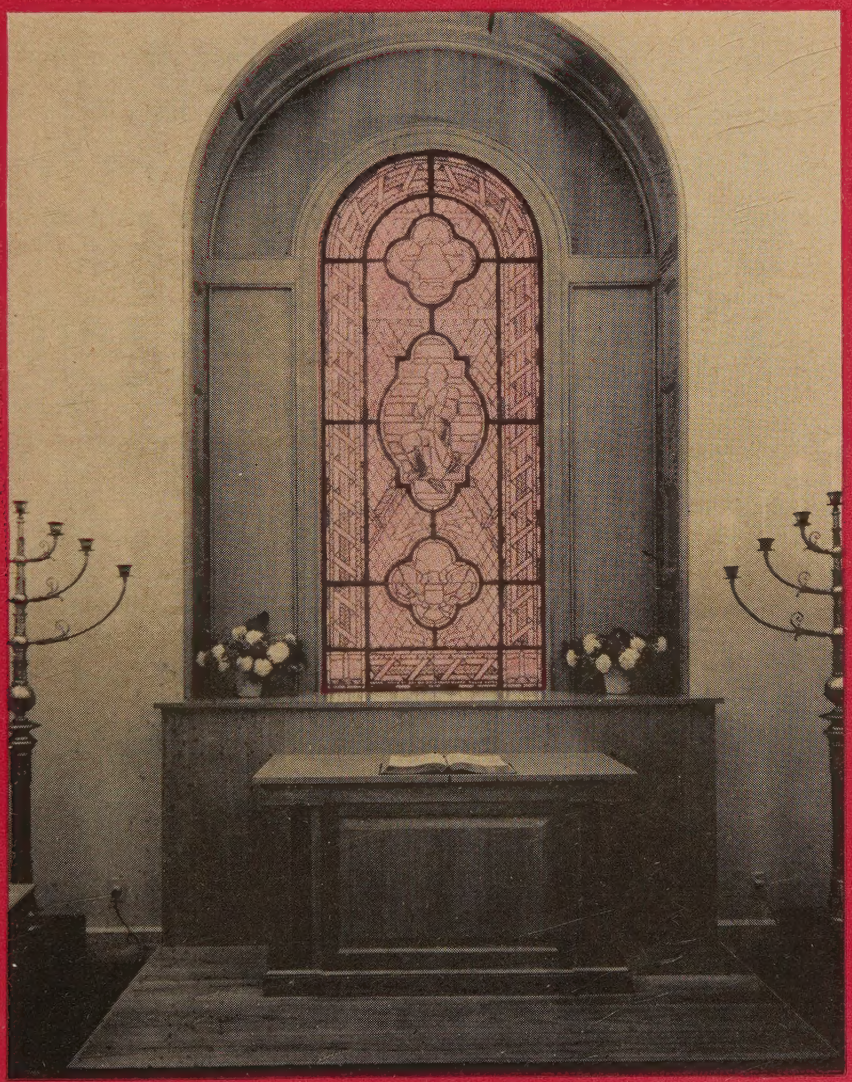

The Prayer Chapel
for Congress

ASSEMBLY ANNOUNCEMENTS

ST. LOUIS, MISSOURI, MAY 6-9, 1958

Attention, Visitors!

• If you are planning to attend the Assembly as a visitor—that is, coming at your own expense—write to the Hotel Convention Reservation Bureau, 911 Locust Street, Room 406, St Louis 1, Missouri.

• Be sure to give your name and address, the name of your roommate, the date and the approximate time of arrival, the date of departure, the hotel and the price you wish to pay. The bureau will send you a confirmation of your reservation.

ST. LOUIS HOTELS AND RATES

HOTEL	For one person	For two persons: Double bed	For two persons: Twin beds	Two-room suites: Parlor and one bedroom
Baltimore	$3.50—$ 7.50	$ 5.00—$ 9.00	$ 6.00—$10.00	$10.00—$15.00
Broadview	6.00— 7.00	7.50— 8.50	8.00— 9.00	10.00— 14.00
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Forest Park	6.50— 10.00	9.50— 12.00	10.00— 14.00	14.00— Up
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Lennox	6.50— 11.00	7.50— 11.00	11.00— 13.00	20.00— 35.00
Mark Twain	6.00— 9.00	8.00— 10.50	9.50— 11.50	16.00— 25.00
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Melbourne	6.00— 10.50	8.50— 11.00	11.00— 13.00	17.00— 23.00
Roosevelt	4.50— 8.50	6.50— 10.50	7.50— 10.50	12.00— 15.00
Warwick	4.50— 8.00	7.50— 10.00	8.50— 12.00	

THE ASSEMBLY OFFERING has been designated for educational institutions of the Woman's Division which specialize in the training of Christian workers: Harris Memorial Training School, Manila, Philippines; National College, Kansas City, Missouri; and Scarritt College for Christian Workers, Nashville, Tennessee. Members of the local Woman's Societies who cannot be present will have an opportunity to participate in this free-will offering as they did four years ago.

THE ASSEMBLY BULLETIN will be included as a sixteen-page inset in the July-August issue of THE METHODIST WOMAN. Be sure your subscription does not lapse in the meantime!

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Cover: The first prayer chamber in the history of Congress, located off the rotunda, has a simple altar beneath a stained-glass window showing George Washington kneeling in prayer.

econd class mail privileges authorized at Cincinnati, Ohio.
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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Our Supplementary Gift for Crusade Scholars

by

MRS. J. FOUNT TILLMAN

WOMEN in the Woman's Society of Christian Service and in Wesleyan Service Guilds are constantly reminded of the second goal for this quadrennium: namely, "to accept responsibility in the total program of the local church."

One specific means of carrying out this objective is through wholehearted cooperation in the Week of Dedication. Under the leadership of the pastor and his committee, we share in the program of the church during this time set apart at the beginning of Lent. It should mean the strengthening of spiritual life through special prayer services and Bible reading. There is the Week of Dedication offering in which all church members should participate as a part of the great missionary outreach of the total church.

One of the projects that has been of continuing concern in the Week of Dedication has been the support of Crusade Scholars. These are Christian students or leaders who are enabled to come to this country for study in order that they may be qualified to serve their own people. Some are selected in this country. Each is given an opportunity to train for more adequate Christian service in a homeland that may be a country in the Far East or elsewhere overseas or possibly a state or territory of the United States.

At the beginning of this quadrennium the Woman's Division of Christian Service, in special recognition of this need, approved a recommendation from the Department of Work in Foreign Fields that $50,000 per year be contributed for this Crusade Scholarship Fund. Local Societies and Guilds are asked to make a supplementary gift which is sent by the treasurer through the regular channels to the conference treasurer for remittance as a supplementary gift to the Woman's Division. It should be indicated as "Supplementary for the Crusade Scholarship Fund." It can be sent at any time of the year. However, it should be of special interest to us at this time because this is our "second mile giving" to one of the great concerns stressed in our church-wide observance of the Week of Dedication which is February 16-23.

There is a shortage of workers. Needs are great. This is one way of meeting this emergency—for it is a matter of urgency. On a trip to Africa last year, Miss Clara French of the Woman's Division staff, wrote, "As in other parts of the world, I found a Crusade Scholar, outstanding in her vision and her fine spirit. The week I was there she was opening a beautiful new girls' hostel. Surely other parts of Africa need such people who can help the work of the women." She has written similar messages from her visitation to Southeast Asia.

These reports are echoed from all over the world. We can help fulfill our goal of church-wide service as we participate in the Week of Dedication. We can go the second mile when we send our supplementary gift through Societies and Guilds for Crusade Scholars. They come to us as interpreters of Christ's message from their lands. May our gifts provide greater opportunities for ourselves, as well as others, to learn how to be better witnesses for Christ.

Quotes

Crusade Scholars At Work

KOREA: Dr. and Mrs. T. T Brumbaugh and Dr. Georgia Harkness, who was visiting in Korea entertained Crusade Scholars o the Seoul area. Among the twent or so present were educators, phy sicians, ministers, and religious ed ucation workers all better prepare for their tasks because of thei study in America.

BRAZIL: . . . This year for th first time, practice students fro the Government School of Socia Work are related to the Institut (People's Central). Their wor has been supervised by Miss Elsi Parker and Miss Maria Led Resende, a Crusade Scholar.

North of Rio is Itapina . . Though we have no Woman's Di vision missionary on the staff a present, a former Crusade Schola is working with the girls.

PHILIPPINES: . . . Miss Librad Javalera, who has been with th hospital (Mary Johnston) sinc its early days, returned to th school from a period of graduat study in America. Other nurse with the help of Crusade Fund are training for special fields o nursing.

Four other Crusade Scholarshi women have returned to the Phil ippines and are doing outstandin work in four centers—Harris Me morial School, the Social Cente the Literature Office, and the ne Student Center in Tuguegarao.

INDIA: At Lal Bagh Higher Sec ondary School, Lucknow . . . Ever department is excellent. The nurs ery school is supervised by a Cru sade Scholar who studied a National College of Education, Ev anston, Illinois . . . Throughout ar five staff members and the prin cipal, Miss Violet Stephen, wh were Crusade Scholars and hav master's degrees.

Quoted from the *Eighteenth Annual Repor* available from Literature Headquarters, 78 Reading Road, Cincinnati 37, Ohio, or Dis tributing Offices for 75 cents.

round the world
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erve...

Dr. Suryakanthama Anamiah, of India, who is studying at Ohio State, chats with Mrs. Florence H. Cox, director of Crusade Scholarships.

by

FLORENCE H. COX
ector of Crusade Scholarships

RUSADE Scholars are young Methodists from our mission areas who, before becoming isade Scholars, had shown prom- of doing significant work for church as ministers, teachers, tors, lawyers, social workers, or ome area of professional work. y must have completed under- duate study in their own coun- s, if it is available there, have d scholastic records, speak good glish, and be in excellent health. rusade Scholars come literally n around the world—from every tinent and the islands of the s. They are from our great mis- areas of foreign work, as well from our outpost missions of rto Rico, Hawaii, Alaska; and n Indian, Japanese, and Negro erican groups in the United es. Crusade Scholarships train ng people from the "Four Lands ecision"—Sarawak, Korea, Bo- a, and the Belgian Congo. They return as teachers, pastors, tors, and other professional kers to help mold opinions sup- ing the Christian culture so ically needed in these areas.

recent study of the work in ch the returned Korean Cru- e Scholars were engaged re- led that nearly all of them were loyed by mission or church ects. Their influence is signifi- in this "time of decision." he list is as follows:

Methodist Theological Seminary	10
Ewha Woman's University	7
Kuk-jeh College	2
Methodist Headquarters	3
Yonsei University	4
Severance Hospital	3
Community Centers	2
Local Church Pastors	6
Other	3
Total	40

A bishop from India stated that India particularly needed the help which the Crusade Scholarship program was providing. They had come to a stage in their churches where the demands were far in excess of the resources of leadership then available. The Crusade Scholars enormously increased the responsibility of the church and the leadership it was called upon to bear. He said: "I don't know where we would be today in India but for the help that has come from the Crusade Scholarship movement. It came not only from the hearts of men but of God."

The bishop continued by saying that some thought it would be a waste of money to train a woman to teach home economics; but Justina Singh returned from her Crusade Scholarship study and revived the home economics department of Lal Bagh High School. This attracted students of home economics from all over India. They began to converge upon Lucknow saying that they needed Justina Singh. Then she became head of the College of Home Economics in Baroda.

Crusade Scholars are sought for many positions in their home lands. They have the reputation of being better and more effective workers who are honest and dependable. Sometimes they are drafted for some special piece of work in the United States, as was the case with Dr. Akbar Abdul Haqq who received his doctor's degree at Northwestern University on Crusade Scholarship. Dr. Haqq was a member of the team of assisting evangelists for the Billy Graham Crusade in New York City.

Dr. Dagmar Norell of Sweden, who came to the United States in 1948 as a Crusade Scholar, went to India two years later as the first missionary psychiatrist of The Methodist Church. There are many other firsts in the Crusade Scholar family. Pablo Sosa of Argentina was the first overseas student to become president of the student body at the college he attended. The head of the department of economics at one of our Methodist universities said that a present Crusade Scholar doctoral candidate, and an earlier one, were the only overseas students in that department they had ever had who possessed the necessary command of English and the ease of approach of American students to justify consideration for a teaching fellowship.

(Continued on page 9)

Crusade Profiles

The Remarkable Stories of Three Outstanding Women Who Became Crusade Scholars

by
HILDA LEE DAIL

Kerstin Persson

SHE DARED TO DREAM

KERSTIN PERSSON climbed the gangplank of the *Gripsholm* one bright October day in 1957. The destination of the ship was Stockholm, and for this young determined Swedish nurse this meant home. As the vivid silhouette of New York's skyline slowly faded in the misty distance, Kerstin realized she was really leaving America, the land where she had been a student for more than a year.

The days at sea would provide time for reflection, Kerstin thought. She wanted this opportunity to contemplate her exciting life and to assimilate the experiences that had been hers since she left the staff of the Bethany Hospital in Stockholm in 1952.

Ever since she was a little girl in a Methodist parsonage, she had cherished two dreams—to become a nurse and to travel abroad. She recalled how reluctant her parents were to have their daughter enter nursing training, especially her father. He felt somehow that the nursing profession was not for genteel ladies. So she had to go slowly in reaching this goal.

The oldest child in a family of five, Kerstin became concerned over the sacrifices her parents were making for her education. She knew they had to care also for the three other daughters and one son, so in her last year of middle school she stopped to take a job in a store. Attending a night school, she learned typing and bookkeeping.

But still the dream of being a nurse would not die. The year 1943 was the turning point in her life. She was accepted as a student in the Methodist Church's training college for nurses, Betaniastiftelsen, in Stockholm. Three years later she passed her final exam and became a "theater sister" in the operation theater at Bethany Hospital. For six years Kerstin lived in the glow of this first realized dream, enjoying the drama of being an operation nurse and anesthetist. Her father had given up his prejudice against the nursing career. Long before his death in 1951 Kerstin knew that he was proud of her and her work.

Kerstin kept alive the burning desire to see the world beyond Europe. It was a happy day in 1953 when she sailed to the Transvaal, South Africa, to visit her sister and brother-in-law. She had found a way to combine the two dreams into one by becoming a nurse in the South African Nursing Council and serving for a year on the staff of Germinston General Hospital in Johannesburg. Here she not only gained an understanding of the South African people—their political and racial problems—but also discovered through the organization and routine at the hospital so different from Swedish institutions, that there are really several ways of doing the same work.

While in Africa Kerstin began to feel a need for additional education. By this time she had decided that her destiny was to return to Bethany Hospital and teach in the nurses' training school. She had heard about the Crusade Scholarship program of The Methodist Church in the United States. Why not apply for a scholarship, she thought. So in January, 1954, she filled out the application blank and waited. The scholarship was granted, but it was not until 1955 that she finally arrived in the United States. Because of sickness in her family back in Sweden, she had tucked away her dream temporarily and returned home to accept family responsibilities and to work again in Bethany Hospital.

By the time she enrolled in Peabody and Scarritt Colleges in Nashville, Tennessee, in the fall of 1955, Kerstin knew that she wanted to study psychology and religious education. She was envisioning a

v program for her beloved Beth- y Nurses' Training School. Many g, difficult hours were spent writ- a term paper on plans for a gram of religious education in school of nursing.

From Nashville she went to Wes- Memorial Hospital in Chicago five weeks where she observed excellent program of integra- n between practice and nursing. complete her special prepara- n she then spent three months at Virginia Mason Hospital in Se- le, Washington. In this institu- n, affiliated with Washington iversity, nurses are taught to k at the total needs of the pa- nt—social, psychological, physi- , and spiritual.

More and more Kerstin realized t her education in the United tes consisted not only of the owledge she gained from books, —even more important—the ntacts she had with people. She s impressed by the informal at- sphere in the classes, the per- al touches, the way she was de to feel at home with her chers. She did not feel a lack rapport between the teacher and dent as in Europe. Yet, she ew that knowledge was not sac- ced in the American system.

She thought of Bethany Hospital l School of Nursing—how they ve grown both in prestige and e since they opened fifty-seven rs ago. Out of the seventy- en schools of nursing in Sweden y three are operated by rches, two by the Lutherans e state church) and Bethany, by the Methodists. It is a rce of pride to the 11,000 Meth- sts in Sweden that their school l hospital are recommended by Royal Medical Board. The ularity of the school of nursing ndicated by the fact that only ut 50 per cent of those applying admission can be accepted for three-and-one-half-year pro- m of study. The graduates are such high caliber that they are ily placed. The school also ins a number of candidates for sionary service. Even though the nurses are called "Bethany Sisters," the garb is the regular nurse's uniform, rather than the ecclesiastical regalia of a religious order.

Kerstin pondered her new role as she returns to her alma mater. Her consuming passion now is to share her rich experience and her new ideas. She wants to help bridge the gap between the students and teachers, head nurses, and beginners. A major counseling task awaits her. She cannot imagine what it will be like. She only knows that she is not quite the same person she was before she came to the United States. She is eager for the opportunity to use what she has gained as a Crusade Scholar. Her childhood dreams to be a nurse and to travel abroad have been fulfilled. Now a new dream is forming—a dream for hundreds of other energetic devoted young women who also want to be "Bethany Sisters."

PETTICOAT PHYSICIST

Young In Rhee

SITTING side by side with bright young American scientists at Syracuse University this year is a petite Korean girl who is amazing both her classmates and professors. She is Young In Rhee, a Methodist Crusade Scholar. In her first few weeks in America she so impressed her physics professors that they immediately recommended her for a graduate fellowship from the university.

Meeting her around the campus, you would be struck by her quiet modesty. But if you knew enough about physics to ask any intelligent questions, you would fall under the sway of her powerful personality as she discussed such subjects as optics, atomic physics, electricity, and magnetism.

Young In did not realize how unusual it is for girls to major in the field of physics until she went to Chosen Christian University in Seoul and discovered that she was the only female in what seemed to be an exclusively male world. She was the only girl in the senior class, and became the first girl graduate from the College of Sciences and Engineering at Chosen. She first considered mathematics, but found that it did not interest her sufficiently. She remembers that it was a high-school teacher who had studied in Japan who first stimulated her curiosity about physical changes in light, sound, electricity, and magnetism. Her superior intellectual ability was displayed even in her primary-school days, and she graduated with honors from the six-year high-school course at Ewha High School in five years.

Though still in her twenties, Young In is an experienced teacher, having been on the faculty at Ewha High School for four years. She is proud of her Methodist heritage, and of the fact that though the Methodists have been in Korea for only seventy-two years, she is a third-generation Christian. She re-

calls that her grandmother walked hundreds of miles as an evangelist, traveling with one of Methodism's most remarkable missionaries, Miss Kate Cooper, who served in Korea for fifty years.

Her father, whose major interest is psychology and philosophy rather than physics, has been a teacher in Pai Chai Boys' School in Seoul for over thirty years. This institution, founded by Mr. H. G. Appenzeller, the pioneer Methodist missionary to Korea, as the first modern school in the country, has been the cradle of western civilization in Korea. Listed among its graduates is Syngman Rhee, president of the Republic of South Korea. Today with a student body of more than 2,000 boys it is one of the largest schools in Seoul.

The year after Pai Chai opened (1886) the Ewha Girls' School was established and has provided parallel education for girls during the succeeding years. Both institutions have survived the ravages of two armies—Japanese and Communists—and operated part of the war years in exile in Pusan. Ewha High School's enrollment this year is over 3,000. "The principal is always thinking how Ewha can be different from non-Christian schools," commented Young In to some of her American friends.

The placid expression of this brilliant scholar is disarming. You would not quickly discern that she had suffered the uncertainties and tortures of long war years. When you inquire about those bitter experiences she very matter-of-factly recounts some of the incidents. One of the first things she tells is that the Christians could trust one another. They knew that no matter how much pressure was put on them by the Japanese and Communists, the Christian families would not betray one another.

Her family moved to Pusan, escaping from the Japanese; then they returned to Seoul and were trapped in the city when the Communists came. Some of Young In's classmates were Communists and one was assigned to shadow her in an effort to gather evidence against her. Her family had a number of visits from the Communist soldiers. One day she saw them coming at a distance, and since she had no intention of answering their summons and being discovered by them, she ran out the back door. It was a warm summer day but she threw on her father's black overcoat and climbed a tree in the garden. It is uncertain whether her superior knowledge of "light and sound" aided her, or whether it was just "luck," but she managed to remain hidden in the tree until they gave up looking for her.

Another narrow escape was experienced one night when she heard the fateful rap on the door. She was especially frightened, for with her was a friend whose mother had been arrested by the soldiers. Quickly she climbed to the roof and slipped out on the ledge only to discover that she was clearly framed in the brilliance of a full moon. She immediately stepp back inside and stood silent against the wall. Several minut later the soldiers' loud voices we no longer heard, the pounding the door ceased, and she breathe easier. The intruders had decide that no one was home and had co tinued their search elsewhere.

Young In's quiet courage a determined efforts are typical the fiber of the Korean people wh are struggling to erase the shadow of a war which wrecked their cou try physically and economicall and who are daring to rebui their lives in the midst of an u easy peace. Today as she shar an apartment near the universit with two other international st dents—one from Denmark and t other a Chinese from Formosa— she is sure that there is a futu for her country and herself. H alert mind is soaking up eve morsel of knowledge available preparation for this future.

•

Eunice Hutabarat

THREE THOUSAND ISLANDS AWAY

WHEN Eunice Hutabarat steps outside her dormitory room at Scarritt College she shivers slightly if a crisp breeze strikes her. Even though most of her classmates might consider it a very mild day, to her, an Indonesian who is accustomed to perennial tropical weather, it seems like winter. She wonders how she will survive the below-freezing temperature that Nashville, Tennessee, sometimes has during the year. She is not exactly homesick, for she feels at ease with the students, especially since a number of them are also from other countrie outside the United States. But th penetrating coldness and the un familiar American system of edu cation often combine to give her slight chill of apprehension.

However, this is not the first tim that Eunice has adjusted t strange new school systems, or ha found it necessary to overcom language barriers. For she come from one of the world's newest an most heterogeneous republics. Thi tall dark young woman of twenty five has achieved a sense of pois and stateliness that any America

ed could well envy. But to appreciate her fully, you need to see r against the backdrop of three ousand islands that make up donesia. Most people have heard the five largest—Sumatra, Java, rneo, Celebes, and New Guinea yet the 82,000,000 Indonesians e scattered over many of the ier smaller islands. Their racial d language diversities are almost numerous as the islands they inbit.

In spite of the fact that 90 per nt of the people of Indonesia are uslims, there exists among the taks, one of the racial groups in matra, a remarkably vital ingenous Christian church, number- 600,000, begun many years ago German missionaries.

Of the total 2,500,000 Protestant ristians the Methodists, number- approximately 20,000, are comratively new in Sumatra, having en there only fifty years, and rking mostly in the rural areas ong the villagers who are anists. However, many of their conrts are also from the Chinese who rmerly followed Buddha.

Eunice is a third-generation ristian, and proudly recalls that r grandfather was the first Batak become a Methodist minister in matra. Her father is not only the stor of a congregation of five ndred members in Medan, the pital city, but also serves as dist superintendent. To complite his duties still further he conicts two regular Sunday morning rship services, one at 8:30 for e Indonesian-speaking members, d the second at 11:00 for the taks. Eunice, the youngest of children, has literally spent st of her life in church. Her ther could easily compete with y enterprising American minisr's wife, for she not only conducts e women's meetings each Thursy afternoon and cooperates with e work of the Woman's Society Christian Service, but she also eaches in the regular Sunday rship services when her husband away.

All of the Hutabarat children were educated in the Dutch schools, and learned to speak in four languages—Dutch, Indonesian, Batak, and English. But from the time of the Japanese attack of Indonesia in 1942 until the surrender in 1947, they were out of school. Eunice had loved music since she was nine years old. During the five years of Japanese occupation she began to consider the field of music as a profession. Since no formal education was possible, she spent many long hours at the piano. Her father was her first teacher. Later she studied under Dutch and Chinese teachers in Medan.

With the close of the war, she returned to the Dutch school. However, as soon as Indonesia became independent, she enrolled in the Indonesia Middle and High School and was graduated in 1954.

At last she was free to continue her study of music. With the encouragement of her parents and friends, in 1954 she entered the Indonesian Conservatory of Music in Jogjakarta on the island of Java, majoring in piano and voice.

The church provided many opportunities for Eunice to express (without pay) her love of music. From 1949 until she left for Java in 1954 she was the organist and choir director for the Batak Church, Chinese Indonesian-speaking church, and the English services. She also found time to teach a Sunday-school class.

With her diploma from the conservatory well in sight, Eunice began to plan for further training. When she received the Crusade Scholarship to study music at Peabody College and religious education at Scarritt this year, she became the first Indonesian to come to America under this program. Do you wonder at her slight apprehension in trying to fit into a third educational system that is entirely different from the Dutch and Indonesian methods already experienced!

But one could not be with Eunice long without sensing the deep dedication to the church and her passion for music. You would then be certain that before her allotted two years are over, she will have overcome this slight obstacle. (You may not be so sure that she will learn to enjoy the Tennessee winters.) She will no doubt be happy to get back to Sumatra to use her special training in the churches and schools of her home island, and to bask in its tropical sun. In the meantime, she expressed beautifully the discovery that becomes the most memorable experience of any Crusade Scholar when she said:

"I feel happy because everybody is very nice to me, and it is just like a big family. Only now do I begin to realize that in Christ there is no east or west, but in Him meet south and north. Staying in this country makes me feel much closer to God. Through all the experiences I have had, I more fully understand the love of God."

Around the World

(Continued from page 5)

Many of the women Crusade Scholars are teachers and, like Justina Singh, they make splendid records in their work. When Mabel Deane returned to Lucie Harrison Girls' School in Pakistan it was said that she was the only national prepared for that work. Of another young woman Crusade Scholar from India it was felt that "she had the making of another Sarah Chakko."

For the record, there are 126 Crusade Scholars this year from twenty-six countries. They are training in twenty-seven educational institutions and four hospitals in the United States, and in ten institutions in other countries. The Woman's Division of Christian Service through Supplementary Gifts, and the Division of World Missions and the Division of National Missions through their shares of Week of Dedication offerings, provide the funds for this program. This is an investment in people who will be associated in some way with Methodist mission projects, or in ecumenical or interdenominational ones.

PERSON-TO-PERSON

A Crusade Scholar Aids World Understanding

by

CARMELA POCE

A YOUNG Chinese woman, who is studying at Boston University on a Methodist Crusade Scholarship, spent three weeks at a Methodist Church Camp in Winthrop, Maine, last summer and was literally besieged by the children's many questions and misconceptions about the Chinese people.

Miss Ruby Woo talked informally with youngsters whose ages ranged from eight to sixteen years and who were spending a week at the camp sponsored by the Maine Methodist Conference.

In an effort to broaden the children's knowledge of foreign countries, Miss Woo told about Chinese customs, manners, and religion. She did not discuss Chinese government or politics.

She told about the Chinese New Year, Memorial Day, the Moon Festival, and the Buddhist religion. She showed them chopsticks made of plastic, ivory, bamboo, silver, and demonstrated how to use them.

"I also taught the children to sing 'Come and Believe Jesus' in Chinese, which they did very well," said Miss Woo. "Later, at a stunt night, when each cabin of students presented a program, one group sang the Chinese song."

During the informal discussions, according to the Boston University student, the children displayed some confusion.

"One of the most recurrent misconceptions was the association of the Chinese people with what is ancient and old-fashioned. The campers expressed surprise when I showed them a picture of modern Hong Kong, which is largely Chinese inhabited," said the attractive Miss Woo.

The youngsters asked Miss Woo about the food staples of China, Chinese camps, and Hong Kong. She told them about rice, and camps that were "like those in the United States" although often lacking in equipment and space. She explained that the weather in Hong Kong was so warm it was excellent for swimming.

The children also asked about traditional Chinese school systems. "They weren't too happy when I told them Chinese schools are in session six days a week," laughed Miss Woo, who is presently studying at Boston University's school of fine and applied arts.

The campers also asked about her Methodist scholarship and plans after graduation. Miss Woo, 27, who was born of a Christian family in Shanghai, answered, "I was a pianist in the North Point Methodist Church in Hong Kong when I had the interview for a Methodist Crusade Scholarship. Later, I received a letter of acceptance from Mrs. Florence Cox of New York. I left Hong Kong in October, 1955, and came by boat to the United States. I had already been accepted by the Boston University school of fine and applied arts, division of music, for graduate work."

Miss Woo, who is in her third year at Boston University, speaks now with amusement of her dismay when first viewing Boston. "My brother lives in St. Louis and had written to me about America. But when I reached Boston I was not impressed. It was damp and drizzling. My trunks were late in arriving."

These thoughts have now vanished. She likes the United States

Boston University Photo Service

Miss Ruby Woo, a Methodist Crusade Scholar from Hong Kong who is studying at Boston University, glances at a new textbook.

and said, "Life is about the same here as in my home, except there are no rickshaws. Also, the Chinese at home often have maids to do cooking and housework. Their services are inexpensive and we pay them by the month, not by the hour."

She explained that because of the maid service, young Chinese people have more free time than Americans who "are always busy." During her spare time, she likes to knit.

Miss Woo graduated from the National Conservatory of Music in Shanghai. In 1949, she joined the Shanghai Municipal Orchestra as solo pianist and toured with them. She traveled with the orchestra in 1951 to Hong Kong.

She applied herself to advanced piano lessons while in Hong Kong and also taught privately. She was soloist on the Hong Kong radio broadcasting station.

While studying at Boston University, she has given concerts in Boston and at Lewiston, Maine, and appeared on educational television programs.

After receiving her master's degree in music, she hopes to continue her performances and teaching.

Building Bridges

by

MRS. ALFREDO NAÑEZ

● **A child can help build a bridge between cultures.**

AN important part of our American heritage is the building of bridges be-een cultures. The two of partic-ar interest to me are the culture the Anglo majority and the cul-re of the Latin-American minor-. This is a rather unique minor-—unique and different from our norities in at least two respects. First, this minority is hetero-neous within itself. It is a diffi-lt group to delimit or define be-use it is neither a race nor a tionality group.

There are the Puerto Ricans in w York, about one-half million them, with more coming in con-ntly. Citizens of our country, ey come to the mainland in arch of economic betterment or ucational opportunities for their ildren.

During my recent visit to Puerto co, one of the things I admired st was their pride in their citi-nship, speaking of the "conti-nt" as being as much home as their little island. To them, their island is like our state is to us. Although they stress the word "free," they recognize that their greater loyalty and devotion are to the country which stands ready to protect them.

There are the Cubans in Florida. They are a nationalistic group, very proud of their native land, sometimes called "the Pearl of the Antilles." There are many Puerto Ricans in Florida also, for it was their own Ponce de Leon who gave that state its beautiful name when he came in search of the precious Fountain of Youth. But do not confuse the terms Cuban and Puerto Rican and call one for the other, because that will not be appreciated. Can it be that because one is a citizen and the other has to become naturalized it makes for resentment?

There are at least three distinct categories even among the two million Latin Americans who live in the Southwest: (1) the descendants of the explorers and original land grantees, many of whom came over with Coronado's conquering army of 1540, and some of whom proudly claim six or seven generations of residence on the land; (2) the immigrants and first-generation descendants of immigrants from Mexico; and (3) the short-term entries, coming into the country either legally or illegally. The legal entries, called *braceros,* come under international contract and have the protection of both governments which prescribe certain means of travel, housing conditions, and wages. The illegal entries, called "wetbacks" because they usually swim across the river, are the ones who create serious economic and social problems, especially along the border.

There are many other concentrations of members of this minority outside the Southwest—in Illinois, Minnesota, Michigan, Wisconsin. In fact, there are supposed to be some in every state of the Union.

Many also come from Central and South American countries and settle around New York City.

Secondly, this is a minority which is hard to name. Almost any of the terms used to designate it has flaws. Let us consider a few: (1) Spanish-American—for centuries few people have come over from Spain, and those who do settle mostly in New York, so it is hardly fair to use the hyphenated American term to designate the entire minority; (2) Spanish-speaking—but many, especially among the younger generation, do not speak the Spanish language any more; (3) Mexican, or Mexican-American, would exclude the large number of Cubans, Puerto Ricans, and other nationality groups; (4) Latin-American—this seems to be the most acceptable term, although it really could apply to language groups of Latin origin other than Spanish, such as the Italians who are a minority in themselves. However, this term will be used throughout this article.

In a democracy such as ours, upon which the eyes of all the world are fixed, there is no place for a minority based on cultural differences. It therefore behooves us to take the lead in trying to bridge the chasm, to smooth over the bumps on the road to the fusion of this minority group into the national life of the country. There are certain attitudes which can serve as bridges to this fusion.

The Bridge of a Positive Attitude

It is imperative to recognize that a culture is not something which one can put on and take off at will like a hat. Culture is a historical heritage transmitted through generations in which tradition plays a great part. It exercises a determining influence on the behavior of the group. The fact that the culture of the minority is different in some respects from that of the majority does not necessarily mean that the former is entirely wrong and must be discarded completely in order to accept the latter. It may be that the things which the majority sometimes misnames as wrong are just misinterpretations and later turn out to be right.

Let me illustrate: The afternoon nap, which the minority has enjoyed through the centuries, and which is now being dropped to keep pace with the majority, was long considered a sign of laziness and created the stereotype of a man sitting under a tree asleep under his big *sombrero* with his faithful burro standing by. For a long time *siestas* were considered a waste of time, worthy only of the lazy *peon* who did not want to work in the first place. But what do our doctors recommend now for both low- and high-blood pressure and nervous disorders? It is a *siesta* after the noon meal so the blood can regain its normal circulation!

It is also imperative that we recognize that this minority has a contribution to make. Would not our food be less tasty if we did not have the bequest of tamales, tacos, enchiladas, and other Mexican food? Would not our country be poorer artistically if it had not become the home of Jose Iturbi, Yma Sumac, Maria de los Angeles, Jose Ferrer, and Rafael Palacios?

The Bridge of Understanding and Sympathy

The rapport which common heritage brings about has been referred to derogatively by the majority as "clannishness." But if we visit in some Latin-American countries we will see that, when members of the majority go to live in these countries, they also settle in a separate community, usually known as the American community. They remain unilingual in the English vernacular. And they even send their children back to the States for an education. Could this be termed "clannishness" also? Perhaps we had better consider the words of the Master before we use derogatives to designate minorities: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Matthew 7:3)

What may appear to be clannishness may also be due to strong family ties. A Latin-American will always use both his father's and mother's family names. He is proud to be the result of the union of two families. It is peculiar that in our own country, where women have gained equality more than in any other country in the world, they should lose their names when they marry.

The Language Bridge

It is to be lamented that in the United States we are so monolinguistically minded. What is language anyway? It is a medium of expression, an outlet for our emotions and our thinking, a means of communication. In every language there are certain idiomatic expressions which cannot be translated into any other language.

A knowledge of the minority language is especially essential for those working with very young children. Children of the Spanish-speaking minority should be proud of their heritage and their language. They can be better citizens by being bilingual, fitting themselves to render greater service in censorship or diplomatic fields in case of need.

The Bridge of the Love of Christ

"Love bears, believes, hopes, and endures all things." Love is the bridge perfect. It is the love of Christ in our hearts that compels us to be interested in the welfare of all humanity, that makes us realize that each individual is the child of God and our brother. It is the love of Christ which we must share with others, for it will place in their lives a moral foundation which will uplift them not only spiritually, but economically and socially as well.

Ours is the privilege of living in an age where, under sociological fusion, the two cultures are slowly but definitely becoming one. We must commit ourselves to the enhancement of mutual respect, good will, and understanding between citizens of both cultures which will produce this coalescence that will enrich our national life. Make love your aim.

the elephant hair BRACELET

by
RUTH LAWRENCE

The elephant's hair bracelet is a symbol of the desire of the people at Katako Kombe, the youngest mission station in the Central Congo Conference, for Methodist missionaries and of the answer of the American church to these people.

IT was Pierre Shaumba of the Atetela tribe in the Belgian Congo who told me the beginning of the story of the elephant hair bracelet: "For many years *Wamama,* missionaries of the Woman's Division, had been doing wonderful work among girls in Lembo Nyama, Minga, and Tunda; but for many years none had come to our Katako Kombe, the youngest mission station in the Central Congo Conference. Our teachers, teachers, girls, and church members in general began to wonder and ask why there were no *Wamama* to take care of the girls on our station and district. Does our Mother Church in the United States of America not love us at Katako Kombe? For many years now we have been pleading with the Woman's Division to send missionaries to us also and often we have talked with our bishop about this need.

"While plans were being made for holding the Central Conference at Katako Kombe station in 1952, we were told that Miss Sallie Lou MacKinnon, executive secretary of the Woman's Division for Africa and Europe, and Dr. Harold N. Brewster, medical secretary of the Board of Missions, would be present. Here was our chance: we could send a message by them to our Mother, The Methodist Church in the United States of America, because she was given to our Atetela tribe to evangelize, educate, and heal us.

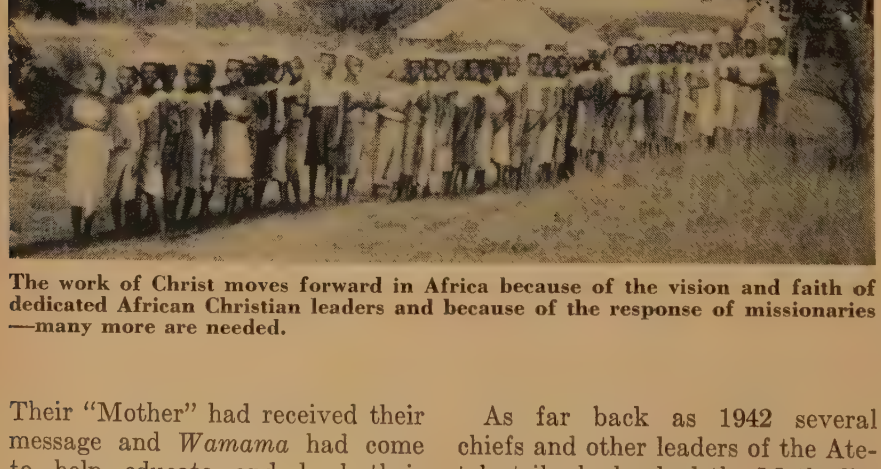
"One of our customs when someone, for example a daughter, is ill, is to tie a string on the finger of a messenger and send him to the girl's father who must untie the string. Then the messenger will say to him, 'Your daughter, Ubunga, is very ill; if you do not come today, you will not find her alive.' Even if it is at midnight, Ubungas's father will go to her.

"Our daughters are ill; by the thousands they do not know how to read the Bible or to write. They need *Wamama* to come and teach them how to keep their homes clean and to prepare nourishing food. All of us need doctors and nurses to heal our diseased bodies. Let us give to Miss MacKinnon and Dr. Brewster bracelets made by looping and tying an elephant's hair as symbols of our message and let the first missionary whom our Mother Church will send us return one of the bracelets."

In September, 1956, Miss Dorothy Rees, a missionary of the Woman's Division who had been serving on other stations in the Belgian Congo, arrived at Katako Kombe wearing one of the bracelets. As she gave it to Pastor Umana during the welcoming ceremony, the African leaders felt their prayers had been answered. Another missionary, Nurse Kathryn Eye would soon be arriving.

Katako Kombe district includes 300 villages and 60,000 people. Agriculture is a part of its economy.

Schools for the children are a part of the mission work at Katako Kombe. Although the first missionaries were sent in 1944 the station was later closed and not reopened until 1952.



The work of Christ moves forward in Africa because of the vision and faith of dedicated African Christian leaders and because of the response of missionaries —many more are needed.

Their "Mother" had received their message and *Wamama* had come to help educate and heal their daughters.

As far back as 1942 several chiefs and other leaders of the Atetela tribe had asked the Methodist Mission to open a station in the Katako Kombe district, a territory of 300 villages and 60,000 people. In 1944 Katako Kombe Station was opened and three missionaries were appointed to work there: a missionary couple of the Division of World Missions and a nurse of the Woman's Division. The missionary wife worked among the women and girls while the nurse helped develop medical work in the district and to establish a large dispensary on the station.

Furlough time came for the nurse all too soon and there was no one to replace her on the station until years later when a new missionary couple arrived, the wife being a nurse.

In the meantime, Mrs. Alexander Reid, the first missionary wife on the station, had opened a home for girls who came to the station to attend school and supported it with gifts from the United States. So when Miss Rees arrived to take the responsibility for the girls, she found a well-organized, efficiently run home for girls. However, the only buildings available were mud and stick huts badly in need of repairs and dangerous in time of rain and storm.

Plans for new buildings were already being made and now one by one permanent buildings are being erected to house the forty girls who requested a place in the home.

Again there is a nurse to give her full time to the dispensary on the station and health centers in the district.

As in many parts of Africa, the work of the Woman's Division with the women and children of the Katako Kombe District is just beginning. The work of Christ moves forward because of the vision and faith of dedicated African Christian leaders such as Pierre Shaumba and Amana Andre and because of the response of missionaries such as Miss Dorothy Rees and Miss Kathryn Eye.

Many more are needed continually to answer the message from those who are "sick" and to go "unto all the world" preaching, teaching, and healing in the name of Jesus Christ.

Chain Reaction

by MRS. EDGAR W. SABIN

This framework may be used for the story of any missionary or deaconess. ıe purpose is to dramatize in simple form the facts, inspiration, and achieve- ents of our workers in relation to our homes and churches and the outreach our missionary cause around the world.

SETTING: Table with open Bible in the center of the platform. READER right near the front of the platform. The missionary enters and stands hind the table, with a golden link in her hand. The first speaker enters with golden link to join missionary's link on her right hand; each speaker in turn ins a link on the right. After the READER mentions results of missionary's e, the next speaker joins the link on missionary's left and so on, forming semicircle facing the congregation.

READER: The term chain reaction used often in our modern world. chain reaction is a connected ries of events reacting in response an influence or exerted effort. here is a challenge for us in the iritual realm of chain reaction.

Everything in time and eternity d its beginning in God who cre- ed the heavens and the earth, not ly the universe in its magnifi- nce but the greater marvel of man souls. Therefore God is our st link in a chain reaction begin- ng in the Genesis story and vi- ating through the prophets, the ming of Jesus, and to the present ne. (*Reads passages from the ible: Hebrews 1:1-2; John 1:1, 4.*)

The chain continues through the essage of Jesus, His suffering on e cross, the manifestation of His wer in His resurrection, and the ft of the Holy Spirit in power. *Reads Acts 1:8.*)

His power fell on Peter, Stephen, ul, Barnabas, St. Francis of sisi, Luther, Wesley, American ethodism, the Woman's Mission- y Societies, the Woman's Divi- on of Christian Service in juris- ction, conference, district, and al churches, and last but not ast upon the individual Meth- ist woman.

In this endless chain reaction ethodist women, mothers of our ns and daughters, aid in shaping e lives of our missionaries, who to speak and live God's message love and salvation.

And so it was that Annie Pitt- man was born in Syracuse, New York, on August 13, 1890, of a de- vout mother in a Christian home. She was fifth in a family of six children. When Annie was ten years old she gave her heart to Christ one day in her father's study. The following Sunday she joined the Riverside Church in El- mira where her father was the pastor. Some years later she gave herself for full-time Christian service.

ANNIE *enters and stands behind a table with an open Bible on it.*

ANNIE: I am Annie Pittman. China and Sarawak on the Island of Borneo have been my fields of service for thirty-six years. Re- tired from active service, I now live in Elmira, New York. Today in memory I see a long line of peo- ple and circumstances which have reacted on my life and where I in turn have reacted on others.

MOTHER (*enters*): Annie, as your mother I gave you love and tender care, plus all the Christian train- ing and skill for living at my com- mand. When you told me that you wanted to be a missionary I put my arms around you and told you that your father and I had dedicated you to God before you were born and that we had hoped and prayed that He would call you into His service. I have kept all this in my heart until now. My cup is full in- deed.

CHURCH (*representative enters*): I am your church. During the formative years of your life I gave you inspiration and guidance. The lay people in my membership con- tributed much by the testimony they bore in a living witness to the power of God in their lives.

CHURCH-SCHOOL TEACHER (*en- ters*): I am your church-school teacher. Little by little I gave you the rich gifts of knowledge from God's inspired word. Line upon line, precept upon precept. I en- couraged you to teach a Sunday- school class.

ITINERATE MISSIONARY (*enters*): My name is Jenny Hughes. A China missionary, I spoke in the Riverside Church when your father was pastor there. You were in the service that day. I remember that I emphasized the fact that there were millions of little children in China who had never heard the story of Jesus Christ. This mes- sage made its appeal to you and in your heart you said, "If God wants me I will be glad to take the mes- sage to those children in China."

EDUCATIONAL INSTITUTIONS (*rep- resentative enters*): Another link in this chain are the schools you attended. I represent the Chicago Training School, now affiliated with Garrett Biblical Institute, and Oberlin Kindergarten Training School. You did postgraduate work in Biblical Seminary in New York and at Scarritt College in Nash- ville, Tennessee. These schools gave you the rich treasures of knowledge to fit you for your glo- rious task.

WOMAN'S FOREIGN MISSIONARY SOCIETY (*representative enters*): As the Woman's Foreign Missionary Society, I accepted your applica- tion for foreign missionary work. I had an emergency call for some- one to help a doctor take a Chris- tian Chinese young woman suffer- ing from a rapidly developing can- cer to her home before the end should come. There was no time to wait, so you were commissioned and sent out in the fall of 1919.

When unification came in 1940, the Woman's Division of Christian Service continued to support you and mother you in service.

READER: We have seen God at work shaping the life of a missionary. Now let us consider the chain reaction results of such a life.

MISSIONARY (*enters*): I am Edith Fredericks, one of your associates during your first term of service in China. I welcomed you and joined with you in language study and activities in this needy field. You came to Kiukianfi, Kiangsi, on the south bank of the Yangtze River and served there until December 27, 1950, when the Communist regime made it impossible for missionaries to stay longer.

NATIVE CHINESE TEACHER (*enters*): Annie, you will recall that I am a Chinese teacher who went with you in a sedan chair to carry the good news of our faith. One day when our chair carriers stopped for tea we walked down the three-foot road until we came to a farm hut. The old grandmother was sitting on a stool in the warm sun. Her two daughters-in-law were sitting on the ground sewing and knitting. We stopped and bowed, "Greetings to your honor, Old One." The reply was to the older daughter-in-law, "Who is that? Isn't that a foreigner?" Then I politely asked if we might sit a little. This was cordially granted. In a short time we felt a bit acquainted. Very soon the conversation centered on Jesus Christ of whom they had never heard.

Then the little old lady suddenly arose and ran off some distance. Farther beyond her we could see men in the field. At the call of the old grandmother two of the men came and so the gospel was brought to folk who had never heard or known it before.

Trips like this were made in good weather and bad, in the heat of summer and the raw cold of winter. We carried bedding and often stayed overnight in the schoolhouse near the church, sometimes putting four old-fashioned school desks side by side and spreading the bedding on top. The years that we worked together will always live in memory.

REFUGEE (*enters*): During the Japanese occupation I was a Chinese refugee and I came with others into the yard of the Methodist Mission. We tried to erect a shelter of wood and old oil tins; it was a poor makeshift at best. We struggled there to eke out an existence; we usually had a bit of rice and a small fish each day.

On Christmas the Chinese evangelist, teachers, and even the students tried to give us a special treat. A Chinese Christian said, "I have received so much from the missionaries that I want to do something for you." She gave me a treat, but more than any tangible gift she told me the story of Christmas and the coming of the Christ child to the world. I could not read and soon this same Christian was teaching me to read and now the story is really mine, for I too can read the Bible and help others to do the same.

Over and over again I saw our Chinese Christians carrying on the wonderful work started by you and other missionaries. Now we are behind the "iron curtain" but our hearts are faithful and we are spreading the same blessed news wherever we go. We know that you are praying for us.

WIFE OF A SEA DYAK CHIEF (*enters*): As the wife of a Sea Dyak Chief in Sarawak on the Island of Borneo, may I speak for my people? We live in a community of about thirty longhouses. We saw Chinese people living near whose lives were different; they seemed to have a joy and contentment which we did not have. We were curious and finally decided that the "strong Jesus religion" was their secret. The chief and head men of our community decided to ask you missionaries to come and tell us of this religion.

We prepared for your visit by spreading our beautiful hand-woven mats on the floor, also baking little cakes with rice flour and placing them on the mats for your refreshment. Then in great anticipation we awaited your arrival. On the day you came there was a heavy rainfall and when you arrived by longboat you were soaking wet dripping like drowned rats. As I looked at you and your friend I knew how uncomfortable you were and wondered what to do. Then it came to me—why not get a clean sarong and blouse—which I did. By gesture I realized that you did not know how to wear it. I helped you dress, but only a belt held it in place and with laughter you thanked me and tried to wear it gracefully, sitting on the floor. Then our hearts were warmed as you told us of the strong Jesus religion and helped us to think, pray and find God's way for our lives. This day was the beginning of a new life for us.

NURSE IN SARAWAK HOSPITAL (*enters*): One day tragedy struck the Hostel in Sarawak, when your our dear Miss Pittman, fell through a floor and were brought into our hospital terribly injured. I am a nurse and was on duty that day. It did not seem possible you could recover, but we did all we could in love and faith. We all came very close to God as the days went by and we could feel the power of prayer as all your friends held you up before God and He answered their plea. We are thanking Him today for your recovery.

UNKNOWN GIRL (*enters*): I am the unknown girl you are praying for right now, the girl who might help carry on the great work to which you gave your life. I know that when I hear this call there will be many friends to help me—in my church, the Woman's Society of Christian Service, as well as my dear family.

READER: Thus an endless chain of light and power is forged link by link in the life and service of a missionary. This was Jesus' plan and purpose when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world." Matthew 28:19-20.

World Fellowship Personified

by JOSEPH W. BELL

THE International Christian Youth Exchange is dedicated to the proposition that world understanding and thus world peace can be promoted significantly through a personal exchange of experience and national cultures.

The International Christian Youth Exchange is an association of several denominations which is interested in promoting world understanding and Christian fellowship through an exchange of teen-age young people. Six denominations—Disciples of Christ, Protestant Episcopal, American Baptist, Evangelical and Reformed, Church of the Brethren, and The Methodist Church—plus the Luther League of America, now work together in the organization and it is open to any interest group to enter at any time. The U.S. Department of State actively supports the program.

For the year 1957-1958 ICYE brought to America 101 young people, mostly from West Germany (including Berlin) and Austria, but also from France, Finland, England, Uruguay, Brazil, and Costa Rica. All of them are sponsored by local churches and are living for a year as a member of a Christian home, going to the local high school, participating in the life of the church and community. The program is definitely church- and family-centered.

The two-way exchange makes possible the sending of a few Protestant young people to other countries for a full year. Twenty-two American teen-agers are now in Austria, Germany, and France. In several cases the two-way exchange is a direct home-to-home exchange.

Of the 101 young people in America now, forty-three have been sponsored by Methodist churches and are living in Methodist homes. Of the twenty-two young people in Europe, fourteen of them are Methodist youth. The Youth Department of the General Board of Education directs the Methodist exchange program as a part of ICYE.

The Rev. Norman Preston, Jr., of Belle Haven, Virginia, and the Rev. Glenn Williams of Chevitan, Virginia, greet students from abroad who have come to the United States as part of the International Christian Youth Exchange.

Young people and host families on both sides of the ocean are writing enthusiastically about the program. Naturally there are many adjustments to be made to a different family, country, and culture, but appreciating the differences is a part of the exchange program. Churches, schools, and communities have welcomed the young people. The youth are learning to use a different language and do acceptable schoolwork. Many of them are testifying to the richness of the experience.

The exchange is sponsored by a local church. Woman's Societies of Christian Service in several local churches have been quick to see the value of such a program and have helped in making homes available.

For 1958-1959 (beginning in July, 1958) ICYE expects to bring to America 125 young people from other nations and send fifty American youth. Of these it is expected that Methodist churches will sponsor fifty of the youth from other lands and send twenty Methodist young people.

How does the program work? First, a local church files a "Preliminary Application," indicating its desire to participate and whether it will be a one-way or two-way exchange. Then the sponsoring group in the local situation finds and enrolls a host family. If a two-way exchange is involved, it will counsel with interested young people in the local church and interview and screen the applicants. The sponsoring group arranges contributions to the expenses of the program. To entertain a young person from another country requires $400 which assists in ocean transportation, and delivers the student to the local community, covered by health and accident insurance. A two-way exchange amounts to $1,175 ($400 for receiving a student and $775 for helping a young person to go). For the American youth this includes round-trip ocean transportation, inland travel overseas, health and accident insurance, and a small amount for the host family and for special travel there. It does not include passport, travel to and from the assembly point (New Windsor, Maryland) and personal sightseeing.

(Continued on page 44)

Mrs. J. G. Meidenbauer of Buffalo, New York, treasurer of the Bennett College Board of Trustees, visited one of the college clothing classes during her recent visit to the campus.

Fellowship Without Barriers

by
WILLA B. PLAYER
President of Bennett College, Greensboro, N. C.

FELLOWSHIP without barriers can exist only as we adjust our thinking and our behavior to the imperative of our time. We live in a world of strife, but by a strange paradox, the same world which is beset with controversy is working to create a new respect for human dignity.

Our time calls for a restoration of a lost sense of individual worth, a new sense of self-identity which is both personal and qualitative. Juvenile delinquency, alcoholism, and all of the derogatory influences existing in our associations today will overpower us in proportion as we neglect our responsibility to provide fruitful ways for children, youth, and adults to spend their time and to contribute their talents as individuals. This is why it is so important at Bennett College for faculty and students to work together on all campus committees, for example, even the Administrative Central Committee. Fellowship requires that we work as a united group allowing for no deviations from our basic commitment and practice of inclusiveness as it relates to the refinement of human experience through human relations.

Fellowship without barriers requires that we should consider secondly, how we may resolve the tensions which exist today particularly as these relate to minority group struggles to achieve recognition, equality of opportunity, civil rights. We are already equipped to work in this problem in the areas of Christian education, social welfare, and the attainment of a united church in our homeland. The creative work of the Woman's Division of Christian Service is a wonderful example of the collective good being accomplished. We must do more to secure broad participation, and a sharing of leadership responsibilities without regard to race, color, or nationality.

Fellowship requires of us the possession of a deep spiritual concern. This is not new. Mission work throughout our world over the centuries has been made possible because Christians were concerned for the welfare of others. A new approach, however, is suggested as we think in terms of doing things *with* people rather than *for* them. This requires a type of identification which joins us arm in arm. It allows for no gap in relationships—no detached associations. The responsibility suggested here is an answer to the scriptural text—"Come, now, and let us reason together, saith the Lord. He hath showed thee, O man, what is good, and what hath the Lord required of thee but to do justly and to love mercy and to walk humbly with Thy God."

Ours, then, is the challenge to work (1) to create a new respect for human dignity, (2) to strive to resolve the tensions in life today, and (3) to seek to express our Christian concern by working *with* others in love, in justice, and in humility. And this is the challenge of the fifth goal for the quadrennium.

NEWS FROM HOME FIELDS

PRESIDENT INSTALLED

by MRS. CHARLES M. HENDERSON

SATURDAY, October 5, 1957, was a Red Letter Day for Wood Junior College. This is college of the Woman's Division Christian Service, founded in 87, and located at Mathiston, ssissippi. On this day some four ndred friends, students, and mni came to this beautifully oded campus to participate in installation of the new presi- nt, Dr. Felix Sutphin. Repre- ntatives from the Woman's Divi- n, the Board of Education of e Methodist Church, and from elve Mississippi colleges came to nor the sixth president of Wood the first alumnus and the first tive-born Mississippian to attain s high place of leadership.

After a morning of tours of the mpus and a barbecue lunch at on—an impressive processional composed of the faculty, advi- y board, delegates and repre- ntatives of colleges and church oups—marched from Wood Me- orial Building across the campus the beautiful Cathedral of Pines the installation ceremony. Bishop Marvin Franklin of the Jackson Area of The Methodist Church challenged the group with an address on "The Mission of Wood Junior College." The Wood Singers provided lovely music. The climax of the day came when President Sutphin stood before Bishop Franklin and received *The Charge.* With deep feeling and sincerity to each word, President Sutphin replied, "I will do so, the Lord being my helper." This response of deep courageous thinking revealed a complete dedication of himself and the faculty and staff to carry on the long Christian heritage of the college.

This day of days for Wood Junior College ended with a beautiful tea in the lovely new home of President and Mrs. Sutphin given by the women of the North Mississippi Conference Woman's Society of Christian Service.

We salute you, President Sutphin, and join you in your slogan, "Wood's future is bright. The light of Christian education will not be dimmed."

NEW RECREATION ADDITION

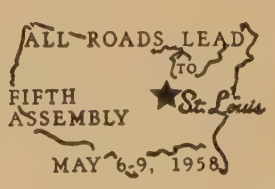
EXCHANGE VISIT

Miss Jay Newman of London, England, is returning a visit made six years ago by Miss Helen Mandlebaum, director of Wesley Community House in Louisville, Kentucky. As it happens, her arrival is a lucky break, for Miss Mandlebaum tried without success for many months to secure an additional staff member here in the United States. This just emphasizes the shortage of personnel prevalent all over the country. Miss Newman has been working with a Youth Club (ages fourteen to twenty-one) in Slough, an industrial community twenty miles from London. This is one of the social projects operated by the Educational Authority.

Miss Newman began her work at Wesley House at the end of September 1957. While she has not been here long enough to make too many comparisons between the teenagers of the two countries, she suspects that perhaps too much fuss is made over their wrongdoings in both cases. "The publicity makes the problem—or certainly complicates it," was what she told a newspaper reporter.

BETHLEHEM CENTER, OKLAHOMA CITY

November 10 was Dedication Day for the concrete block recreation addition to Bethlehem Center in Oklahoma City, Oklahoma, made possible through the Woman's Society of Christian Service of Oklahoma Conference. This will mean enlarged community services, with emphasis on bringing together family groups. As always, program activities geared to the building of Christian character will be stressed. A lot immediately adjacent to the present property has also been purchased for use as a playground.



To Love...
...To Lift
...To Light

a service of symbolic light

SOFT MUSIC: "Light of the World, We Hail Thee," No. 114, *The Methodist Hymnal.*

SOLO VOICE (*unannounced*): Sings first verse, No. 114.

LEADER:

"Light of the world, Thy beauty steals into every heart,
And glorifies with duty life's poorest, humblest part;
Thou robest in Thy splendor the simplest ways of men,
And helpest them to render light back to Thee again."

(Second verse, No. 114)

The whole program of work of the Woman's Division of Christian Service around the world can be maintained for five minutes for ninety-six dollars. Our lighting of this candle will be a token of the light that will be spread, through thousands of unnamed givers, in these next years. We cannot measure the volume of prayer that ascends for this work around the world, as the candle burns. But in a fellowship of light, as we warm our hearts by this universal flame of love, we can know that for each gift of the amount indicated, the candle will burn for five minutes of our human reckoning of time.

It is our privilege in these moments, in our humble way, to render a tiny fraction of this light back to its Source. We are thinking of the work around the world which is our trust to maintain. We know that time and material substance are only our human means of measurement, within the infinite and eternal resources of God. But in these human measures we can keep the light of love and knowledge burning, through our consecrated material means.

Shall we in these next moments bow our heads and withdraw into a personal communion with Him whom men hailed, then and now, as the Light of the World?

SOFT MUSIC: "Light of the World" with variations.

FIRST READER (*as music ceases*): Let us look up. (*Women raise heads, assume regular posture.*) Let us look up—to love.

"Beloved, if God so loved us, we also ought to love one another. He who does not love his brother whom he has seen cannot love God, whom he has not seen." Let us look up—to love.

SOFT MUSIC: No. 114.

SECOND READER: Let us look up—to lift.

Jesus said, "I, when I am lifted up from the earth, will draw all men to myself."

"Lift Thou Thy world, O Christ, closer to Thee.
Cleanse it from guilt and wrong,
Teach it salvation's song,
Till earth, as heaven, fulfill
Gods' holy will."

LEADER: Lift up your hearts.

RESPONSE (*unison or three Readers*): We lift them up unto the Lord.

THIRD READER: Let us look up—to light.

"If we walk in the light as he is in the light, we have fellowship one with another." Jesus said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Let us look up—to love—to light.

SOFT MUSIC: No. 114.

LEADER: In expression of our readiness to love—to lift—to light, we light this candle which will burn as a symbol of your material gifts for ———— minutes (*based on amount of gifts received by treasurer*). At the conclusion of that time, it will be quietly extinguished.

CANDLELIGHTING (*by woman in robe, using a lighter*).

HYMN: No. 114, last verse (*unison*).

BENEDICTION:

"The glory of the Lord is risen upon the earth:
The day breaketh, and the shadows flee away."

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Amen.

CIRCLES *Worship and Program Suggestions*

SECTION OF EDUCATION AND CULTIVATION

by MRS. IRA PIMM

former member of the Woman's Division, Mrs. Pimm served as chairman of the standing Committee on Missionary Education of Youth from 1952-1956.

HYMN: "O Master of the Wak-g World," No. 480, *The Meth-list Hymnal.*

SCRIPTURE: Matthew 13:1-16; hn 10:10.

MEDITATION: Let us think for a oment of our rapidly changing orld. When I was a little girl and e came for the first time to the nited States, it took us eleven ys to cross the Atlantic. In con-ast, one can cross now in five ys. And all the far places of e world are as close as the near-t air field!

Nevertheless, the wonder of this spel of ours is, that, in the midst all the change, it is changeless, d with all its age, it is ever iraculously new and amazingly plicable to the times in which we ve. Jesus Himself spoke an age-ss truth when He said, "I came at they may have *life* and have *abundantly.*"

But age-old truths constantly mand a fresh approach—the in-sion of new life and meaning into e old, old story. The Master rec-gnized this need all through His inistry. Teaching and preaching ong the Galilean roadways, He nstantly sought to bring variety d freshness to the wonderful essage He spoke. "The Kingdom Heaven is like a sower who went t to sow—like a grain of mus-rd seed—like leaven which a oman took and hid." To drive me a point, one day He took a tle child into His arms, while on another occasion He wrote amatically in the sand as He oke. His disciples also quickly arned the lesson of how to use l that was at their command to reach the attention and the hearts of the people about them. One of the most dramatic instances of this is the story you will find in the third chapter of Acts, when Peter and John and the lame man met at the Gate called Beautiful, and Peter, fastening his eyes upon the unfortunate man, said, "Silver and gold have I none, but such as I have give I thee." And the lame man was given a most precious gift —his health.

So we as members and leaders in a great Society, working through the various avenues of service open to us, deeply aware of our responsibilities in cultivation and promotion, must constantly seek for new and fresh approaches to the old story of this *abundant life.*

DIRECTED PRAYER: Let us meditate together upon the various avenues of service of the Woman's Society—

The far-reaching program of missionary projects at home and abroad,

The national and international interests, recognizing that it is through these avenues of hope that men shall discover the answer to the *abundant life.* (*Pause*)

And let us also look into our own hearts and pray for the willingness to give ourselves, our leadership, our time, our enthusiasm to the work of the Kingdom. For only then shall we discover the secret of the *abundant life* for ourselves. Amen.

PROGRAM

(Three members, one of whom, Mrs. A., is also a member of the Woman's Division of Christian Service, engage in conversation.)

MRS. B.: You often speak of being a member of the Section of Education and Cultivation of the Woman's Division. Is this "Section" another department of work in addition to the Departments of Work in Foreign and Home Fields and that of Christian Social Relations?

MRS. A. (*with a smile*): It *is* rather confusing at first. But really it makes very good sense when you understand it. The Section is not another department. It is related in its responsibilities and purpose to all three of the departments.

MRS. C.: Tell us then what is meant by the Section and what is its purpose.

MRS. A.: First of all you should know that we are speaking of the Woman's Section of the Joint Section of Education and Cultivation of the General Board of Missions of The Methodist Church. The Joint Section is a very important part of that great board. (See page 223[1] of the *Seventeenth Annual Report* for a clear explanation of the relationship involved.) The Woman's Section of the Joint Section is very much like a large committee made up of those representatives of the Woman's Division, both staff and members, who have been charged with the responsibilities of plans and policies for the cultivation and promotion of the work in all three departments—Foreign, Home, and Christian Social Relations. (See page 226,[1] ¶1249, No. 2, Annual Report.)

MRS. B.: That must include a large membership. Will you tell us who belongs to the Section?

MRS. A.: Again if you will turn to your Annual Report, page 17[1] at the bottom and 18 at the top, you will find a list of the personnel who make up the Section. Suppose you read the list to us, Mrs. C. (Mrs. C. *reads the list.*)

MRS. A.: But what an impersonal thing a list of names can be! Let us rather bring them to life. If you will both open your Annual Reports to the Section reports beginning on page 174 you will quickly recognize why they are so much a part of "cultivation and promotion." On every page you will find words translated into specific suggestions for the strengthening of every level of Woman's Society work. Here are the reports

of the secretaries having to do directly with the plans and policies, the accomplishments and the problems—*your* accomplishments and *your* problems as members of a local Society—of the areas for which the associate secretaries have responsibility, together with their standing committees. Turn the pages and look at them, Organization and Promotion, Missionary Education, Wesleyan Service Guild, Field Cultivation, Visual Education, Student, Youth, and Children's Work.

Mrs. C., you are a worker with children in our church school. The Secretary of Children's Work of the Woman's Division, together with the standing Committee on Children's Work devotes constant and careful study to the area of missionary education for the more than two million boys and girls in our Methodist church schools. Together they work out plans as to how best we of the Woman's Society may cooperate in the total plan of Christian education. Through the Children's Service Fund children are taught to give. (See page 188,[2] Annual Report.)

Mrs. B.: But what about Youth Work, Mrs. A.? We both know that that has been your first love for many years.

Mrs. A.: Indeed it has. Serving as chairman of the standing Committee on Youth Work, I have come to marvel at the richness and variety of the program of missionary education offered our young people. Miss Helen Johnson's report included under the Section overflows with information on current units of study and the wealth of collateral material available to them and their leaders, on the Methodist Youth Fund, on the growing program of Work Camps (do you two know about Work Camps?) on the responsibilities of the local Secretaries of Youth Work, including training opportunities.

Mrs. C. (*turning to report of Student Work, page ¶186,[3] Annual Report*): According to Miss Dorothy Nyland's report on Student Work, this area seems to have grown by leaps and bounds during the past few years. Did you know that over 30,000 students from overseas are now studying in the United States, and that about 100 of them are Crusade Scholars who have come from the Methodist Church overseas? The Secretaries of Student Work of the local churches have had the thrill of helping these young people find a place in the homes and life of America. And all this is in addition to the activities of our own Methodist students.

Mrs. B.: This Visual Education Report interests me. Our women like films. They make interesting, informative, and colorful programs, especially if they are used wisely. Miss Elizabeth Marchant's report mentions the names of several recent films that are provocative, to say the least. (See page 185.[4]) The Woman's Division does its share in the production cost and planning of interdenominational films to be used with the current studies.

Mrs. A.: Only last week I saw an excellent film used in connection with the "March of Missions" called "Up River in Sarawak." But time forbids us going on. With this very brief look into the reports of the Section, surely we have clothed mere words with flesh and blood. Even statistics, such as we have on pages 178 to 180 in the Annual Report come to life and are exciting when they paint a picture of the leadership training opportunities offered through Schools of Missions. Across the nation Methodist women are taking advantage of these opportunities in jurisdiction and conference schools to strengthen them for service, and thus make more effective the far-reaching program of the Woman's Division.

Mrs. B.: May I ask one last question? How can the Section become more meaningful to the average local Society?

Mrs. A.: The Section may and should mean much to the local Society, but only as it is interpreted through the respective lines of work which it represents. Believe me, the local Society means everything to the Section. Without the local Society the carefully worked out plans for the promotion of those lines of work would remain forever on paper. Think of some of the recent new plans and policies—three reports a year instead of four; the separation of Christian Social Relations and Local Church Activities, and the provision made for taking care of the latter; the plans for Regional Workshops to train women in the work of the Society; My World Bank to challenge the imagination and stimulate giving; the vast area of study courses and Schools of Missions. All these come to the local Society through the Woman's Section of Education and Cultivation, bringing our far-reaching program to vivid and pulsating life. And it is all here in your *Seventeenth Annual Report.* Surely the Spirit of Christ for All of Life speaks through these great interests and responsibilities.

The *Eighteenth Annual Report,* "Paths of Service," is now off the press. It may be secured for 75 cents from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. The report of the Section of Education and Cultivation will be found on pages 172-186.

Page references in the *Eighteenth Annual Report.*

1. Same
2. Page 186
3. Page 184
4. Page 183
5. Pages 176-177

QUIZ

Building bridges between cultures. Explain unique minority.

Race Relations Sunday. When?

One way to meet second goal.

Three things a District Member can do.

Hair bracelet. Relate the story.

Endless chain reaction. How does it work?

Report progress in school integration.

Hilarious giver. Explain.

Our three-fold challenge in meeting the fifth goal.

Open ourselves to God—complete the thought.

Difference in culture can be bridged. How?

Man's Response to God's Initiative

by ELIZABETH STINSON

a day apart service

PRELUDE: HYMN: "Let All on arth Their Voices Raise," No. 19. ll hymns are in *The Methodist ymnal.*)

OPENING SENTENCES:

ome ye, yourselves, apart and rest awhile,
Veary, I know it, of the press and throng,
Vipe from your brow the sweat and dust of toil
nd in my quiet strength," says Christ, "again be strong.
. . . . . .
he brief hours are not lost in which you learn
Iore of your Master and His love for men."

—*Unknown*

Who of us has not been aware at there is a depth and richness prayer greater than that which e have known? From time to me God sends into our lives rough personal contact or rough divinely inspired written ords a man or woman of prayer io awakens in us the desire to iow God and have a living and timate companionship with him. ie thought comes that with Jesus e was prayer and prayer was e; that only as our lives become nsistent with our praying and r praying consistent with our liv- g can we truly fulfill Christ's rpose for us. But how are we er to achieve this? As He went art to pray, as He set aside times r prayer, so must we. Therefore day we have come, we believe der God's initiative, for a time adoration, penitence, interces- on, and self-giving.

SOLO: "From Every Stormy ind That Blows," No. 317.

FIRST MEDITATION: *Adoration.*

Let us endeavor now to make rselves more responsive to the treach of God toward us. "The ie worshippers," said Jesus, hall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:23.) Our response to this initiative is to do what we can to put ourselves where he may find us; to discipline ourselves that we shall be free of the encumbrances and distractions which thwart his efforts to draw us into communion with himself. Paul expressed the rhythm of this initiative and response in these words: "Work out your own salvation with fear and trembling; for it is God which worketh in you." (Philippians 2: 12-13.) If we earnestly desire to find out whether or not God seeks us, is at work in us, we must commit ourselves to the venture of praying.

"The chief end of man is to glorify God and enjoy him forever." Adoration is the heart of religion and the key to its mysteries.

What leads one to forget himself in the delight of gazing upward at the glory of God, to recognize that God is our joy in Himself?

(1) The thought of God as Creator is one gateway. St. Augustine writes as though speaking to God, "Thy whole creation praises Thee without ceasing . . . to the end that, using thy creatures as stepping stones, and passing on to Him who made them so wonderfully, our soul might shake off its despondence and soar up to Thee." It is only through adoration and attention that we make our discoveries about God. Evelyn Underhill states that if one has only as little as half an hour to give each morning to private prayer, it is not too much to spend half that time in such adoration. For it is the central service asked by God of human souls; and its neglect is responsible for much lack of spiritual depth and power. Adoration can begin at once. Looking much and often at the glory of God revealed in Christ will help worship be true and real.

(2) The story of the Church down through the ages, filled as it is with instances of "songs in the night" will bring a response.

(3) The rich psalmody of the Hebrews, God's dealing with man as revealed in the Bible, and the glorious hymns and anthems of the Church will be used by the Holy Spirit to call forth our praise.

(4) If we cannot thus rise to adoration and far less achieve the spirit of praise in the midst of trial and suffering as did the early Christians, we can begin with thanksgiving—thanking God for something we really enjoy. We can train ourselves, as Olive Wyon suggests, to look for the goodness of God in the small happenings of everyday life. As we grow in thankfulness and our hearts turn more readily to God we shall find our happiness melting into wonder, and our wonder into praise.

Let us then begin to pray by the offering of adoration as that is our most fundamental need. Let us each begin *at once where we are* because only when prayer becomes adoration are we responding to God in a way that even begins to be appropriate to all we believe He is. Let us seek to restore our capacity for awe mingled with love.

Artists, poets, musicians, saints have tried to express what God is and what he means only to find Him and His love inexpressible and immeasurable, but their lives were enriched by the effort.

Our faith concerning God must arise from our meeting Him: Thomas Curtis Clarke incorporates that idea in poetry:

"I sought His love in the lore of books,
In charts of science' skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!"[1]

These lines hold in them the thought which to many seems the crowning attribute of God's being, his infinite and inexhaustible love. Though we are moved to adore God by the tremendous creative power we ascribe to Him and by the purity and integrity of moral purpose and judgment which characterize his nature and his government of our human existence, it is the redemptive love of God, symbolized by the cross, and made fresh and vivid by our own experiences that most effectively bring us to the mood and offering of adoration. It is difficult for us to believe that God cares for and is dealing with each one of us. Jesus knew of this difficulty and so we have from Him the incomparable stories of Luke 15—the lost coin, the lost sheep, the lost boy.

One who seemed to grasp the idea of God's love writes:

"It affirms that the soul of every forced laborer on the Amazon is of more value than all the mines of Johannesburg, all the diamonds of Kimberley, all the millions of all the magnates of America. It affirms that in God's sight all the suns and stars that people infinite space, are of inferior worth to one human spirit dwelling, it may be, in the degraded body of some victim of drink or lust, some member of the gutter population of a great city who has descended to his doom by means of the multiplied temptations with which our so-called society environs him." [2]

Would adoration present a problem if we could believe that God so cares for each of us? Would penitence? Would commitment? Would intercessory prayer and loving service for those so loved by our Father? Would not every day be a day of adoration? Let us then recall those moments and experiences of our lives when the presence and wonder of God have come upon us with a sense of undeniable reality. As we recapture some of them let us begin adoring God—now.

SILENT MEDITATION

UNISON PRAYER: (If possible have a copy for each person.)

"O Infinite Source of life and health and joy! the very thought of Thee is so wonderful that in this thought we would rest and be still. Thou art the light of every heart that sees Thee, the life of every soul that loves Thee, the strength of every mind that seeks Thee. From our narrow and bounded world we would pass into Thy greater world. From our petty and miserable selves we would escape to Thee, to find in Thee the power and the freedom of a larger life. . . . We recognize Thee in all the deeper experiences of the soul. When the conscience utters its warning voice, when the heart is tender and we forgive those who have wronged us in word or deed, when we feel ourselves upborne above time and place, and know ourselves citizens of Thy everlasting Kingdom, we realize, O Lord, that these things, while they are in us, are not of us. They are Thine, the work of Thy Spirit brooding upon our souls.

"Spirit of Holiness and Peace! Search all our motives; try the secret places of our souls; set in the light any evil that may lurk within, and lead us in the way everlasting. Amen."—Samuel McComb.[3]

HYMN: No. 348.

SECOND MEDITATION: *Confession and Acceptance of Forgiveness.* (Isaiah 6:5-7.)

Isaiah's vision of God led him to repentance. Repentance is our awakening to the forgiveness of God which was given to us immediately upon sinning, but we could not see that His hands were stretched out to us offering us His sheer and free forgiveness. We could not imagine His doing that because we cannot begin to fathom the extent of His love for each of us. It is His forgiveness working in and upon us all of the time which leads us to repentance. We come to see that God "hath not dealt with us after our sins, nor rewarded us according to our iniquities." (Psalms 103:10.) There is a paradox about God's forgiveness. Though we know we are forgiven by him, the fact is so utterly inconceivable and unbelievable that we still cry out all the days of our lives—"Forgive me." Perhaps God does not reveal the depth and consequences of our sins to us until may years have passed—until we have come far enough along in our journeying to be able to bear to see ourselves as we *are*, that we are sinners. Forgiveness is not so much an isolated event or act, as a state into which we enter as we grow into that new life with God, which is eternal life. As the realization of God in all his holiness grows upon us, there comes to us with increasing clarity the disparity between God and man. The cry of Job becomes the cry of all on whom the presence of God breaks in overwhelming fullness:

(*Read* Job 42:5-6.) The sincere observance of the general act of confession in our traditional liturgies—making our humble confession to Almighty God helps, but we need to come to grips with our own interior condition and problems. (*Hear read to the group.* Matthew 5:23-24.) Confession to be effective must ever be accompanied by appropriate acts of amends and changes in behavior and attitude, as we are able with God's help to bring these about. When Zacchaeus in response to Jesus' call hurriedly climbed down from the sycamore, he did not take time to admit he was a sinner. He went to the heart of the matter and said to his new-found friend: (*Read* Luke 19:8.) We should use every occasion to make confession and amends not letting time wear away from us the true sense of guilt and repentance.

We grow numb to our sin, content with ourselves as we are, because we isolate ourselves from the challenge and inspiration we ought to be finding in the lives of the great, the heroic, and the pure.

Devotional reading in which we sit humbly at the feet of a saint and catch from him by contagion his wondrous companionship with God is opportunity on which we surely ought daily to capitalize. Rich spiritual friendships await us through thus living with saints.

In confession we must open ourselves to God with the fullest frankness, honesty, and self-surrender. But we find that, though that is self-evident when we acknowledge our fault in a particular sin, it is difficult to lay bare our interior motives, desires, feelings. What of our antagonisms toward

hers which springs from the fact at we attach to them *as persons* e basic resentment we have come hold against our limited life—id ultimately against God—for aving circumscribed us by our eaturely limitations and our in-itable death.

If we pursue the thread of our ast courageously and honestly, e shall begin to see how much of ir life through the years has been ily the re-enactment of a new age, with new scenery and a new ast, of the same original drama of ir anger and fear, our despair and efiance that was enacted when we rst discovered our earth-bound estiny and rebelled against it. ld emotions, desires, impulses, hich we assumed we had out-rown, now explode with new in-ensity; our prayers of confession ay become for us painful indeed. ut this is what is meant by, pening ourselves to God with the illest frankness, honesty, and self-irrender." Deeper reading of some f the psalms may lead us to see at the psalmist is pouring him-lf out before God with all his ride, bitterness, fear, hatred, self-ghteousness, and self-pity in full iew—and waiting for God to set im right.

We should not try to make our nfessions every day at this eeper level. But we should find ose intervals in our lives when we an have the time and can prepare irselves adequately for the work ich confession imposes upon us. In ie meantime, we ought to have reat patience with ourselves. rowth takes time.

Finally we must accept the for-iveness God offers us. The true im of confession is to bring us to enewed communion with God, and place us where his forgiveness an work to free us from the past nd re-create us for the future. he practice of the prayer of con-ession really then means a daily ying to self and a coming alive to od! Let us draw near to God irough penitence!

UNISON PRAYER:

"O Searcher of hearts, Thou knowest better than we know ourselves, and seest the sins which our sinfulness hides from us. Yet even our own conscience beareth witness against us, that we often slumber on our appointed watch; that we walk not always lovingly with each other, and humbly with Thee; and we withhold that entire sacrifice of ourselves to Thy perfect will, without which we are not crucified with Christ, or sharers in His redemption. Oh, look upon our contrition, and lift up our weakness, and let the dayspring yet arise within our hearts, and bring us healing, strength, and joy. Day by day may we grow in faith, in self denial, in charity, in heavenly mindedness. And then, mingle us at last with the mighty host of Thy redeemed forevermore. Amen."—James Martineau

SILENT MEDITATION

SOLO: "Rest in the Lord."

SILENT SHORT MEDITATION

REST PERIOD: (Thirty minutes.)

LUNCHEON:

It is hoped that the same leader will carry on for the meditation but that a different reader for each story will be used at mealtime. Recommended readings are from *Men as Trees Walking* by Margaret Applegarth (New York: Harper & Brothers, 1952. $3.00).

Not a Feather Falls to the Ground (pages 237-239), Isabella Thoburn.

The Leaves Were for the Healing (pages 206-209).

Unless We Dine on Tiptoe (pages 95-97).

Or *What Shall Separate Us From the Love of Christ?* (pages 31-39).

"Shall Famine? Shall Nakedness? Shall Peril? Shall Sword? Neither Death, Nor Life."

HYMN: No. 120.

MEDITATION: *Prayer's Greatest Challenge.*

Prayer's greatest challenge is found in the tension between the self-centered and the God-centered life. The heart of prayer is the spirit of obedience. Our whole being is framed for the performance of God's will.

We are to accept the circumstances of our lives and use them as means of annihilating our own will, cheerfully and willingly. Nothing more surely lifts us out of that miserable self-occupation which we call "an inferiority complex" than the knowledge that God wants us, that He has created us for Himself, and that all that matters is that God should have His way in our lives. But to give ourselves thus to Him, to let Him train us is not the work of a day but of a lifetime.

The general will of God is in the Bible. But individuals from the time of Abraham on have heard the call of God personally and have gone forth in obedience as did Abraham. Sometimes these "called ones" were ignored or persecuted, tortured, or killed, but usually not until they had brought help and consolation to forgotten or hopeless souls. When crises occur, prayer should, if anything, be more prolonged and earnest than usual, but it should be worship and quiet waiting—a self-offering to God. The advice of wise friends may be sought. It is well also to remember in these times that God guides us in different ways according to our temperament. Stephen Grellet, an early Quaker, was a person with strong intuitions or "leading." Constantly he was moved to go to the right person at the right moment. (Remember Philip and the Ethiopian eunuch?) One day Grellet was "sent"—that is, led to go—to Newgate Prison. What he saw there horrified him so much that he went to see his good friend Elizabeth Fry, and asked her to provide clothes for newborn babies in the prison. Though she was busily engaged in many worth-while activities, she went the very next day to the prison. What she saw changed her life and was the beginning of her great work for prisoners.

God has given us the universal law—the *two* commandments. The problem is how to fulfill them, apply them, obey them in every contingency. To find freedom in obedience one must have great patience and promptitude.

"Unless we leave our lives carefully free of distractions and prejudices we shall not be able to notice, far less to respond to, those sensitive leadings whereby God would teach us. We must clear our circumstances, our minds, and indeed our bodies, if we would be able to follow those leadings and be able to take those openings. The spirit of God will never shout down our self-will. . . . God teaches holy obedience far more often by asking us questions than by giving us orders. He, then, who would be guided, will always be in a state of readi-

ness to listen . . . and . . . know that . . . every attempt to respond leads to a greater freedom of response, to a more constructive and creative answer next time.

"Holy obedience and the whole spiritual life is in the end all a matter of will. And once the will is prepared to find God's will, He then shows it how it may fulfill that will. Once again we learn that only in His service and by obeying Him, can we be not only free, but also at last become children of His nature, creating as He intends that we should create."[4]

UNISON PRAYER:

"O God, who of Thy great mercy hast brought us to the knowledge of the supreme destiny for which Thou has made us and to which Thou hast called us: Grant, we beseech Thee, that we may not be disobedient to that call or slack in conforming with that guidance and leading, but that in total dedication of life, of thought, word, and deed, we may by Thy grace be permitted, even here, to enter into that knowledge of Thee, which is the life eternal."[5]

PERIOD OF SILENT PRAYER

MEDITATION: *Redemption.*

The drama of man's redemption begins with God's choosing Israel to be His people and entering into a covenant with them. It would be fascinating to suggest some of the reasons which led to the choice of Israel. Might it be that among that tribe He first found someone who quieted himself and listened? Did some mother perhaps first hear and then pass on to her son the secret of being still and knowing that God is God? As there was in the later drama, Hannah and Samuel, Elizabeth and John, Mary and Jesus, were there earlier mothers who grasped eternal truths and passed them on to sons? At any rate God covenanted with Israel, promising to be their God and through them to bless all the people of the world.

Think of the drama of redemption in three acts. First the redemption which occurred at the Red Sea. (Read Exodus 14:26-27; 15:1-2, 11-13.) The Exodus redeemed the Hebrew people from Egyptian bondage, and they forever look back to this event in their history for their origin and true character as a people—the birth of a nation.

The restoration from Exile in Babylon (read Ezra 1:1-3; 3:10-11) where their irresponsibility, their forgetfulness of the Covenant, their stoning of those who sought to call them back to their God, is the second act. (Here bring in the wonderful hope brought to the people in their suffering during the Exile by the unknown prophet, the greatest of all Old Testament prophets, whose messages are found in Isaiah 40-55. Read Isaiah 40: 1-2; 9-11; 27-31; 54:7-8.)

Act three, the crowning act of redemption, was the life, death, resurrection, and continuing presence of Jesus Christ and the founding of the Christian church—the new covenant, the new Israel. (Read Matthew 26:26-29; Mark 15:25-39; John 20:10-17; and John 21: 13-17.)

The message of God's redemptive love is the message of the Bible. It is the message for the whole world. In the events of this story of the revelation, God is speaking to you, is speaking to me. He is telling us as He told Abraham and Moses that He is our God—faithful and loving.

HYMN: No. 59.

PERIOD OF QUIET MEDITATION

RESPONSIVE READING: "The Law of the Spirit," Sixteenth Sunday, First Reading, page 581, *The Methodist Hymnal.*

MEDITATION: *The Continuing Resurrection.*

The death of Jesus on the cross revealed in stark, tragic, yet blessed, clarity the heart of God—God's yearning to win man to Himself. But even those closest to Jesus did not at first understand. We have only to read the Gospels to see how earnestly He tried to prepare them and to assure them that He would not leave them comfortless but would come again. Perhaps we can understand something of Mary's anguish as she said to the person whom she supposed to be the gardener: "Sir, if thou have borne him hence, tell me where thou hast laid Him, and I will take him away." (John 20:15.) Can you imagine how the world changed from darkness into light, from sorrow into joy, from despair into hope, as her Master and her Lord answered only by speaking her name? Could she ever have imagined that the mere naming of her name, "Mary," could have brought such ecstasy?

But it was not only in that day that the voice of the Master brought ecstasy. Over and over through the centuries He has spoken to men and they have witnessed a resurrection, have been brought from death to life. Let us recall others whom we have met or known about that experienced new life. (Pause here for a moment.) How vividly some of our poets have described the miracle. Some of you know and love John Masefield's poem, "The Everlasting Mercy." What is this but the continuing resurrection:

"I did not think, I did not strive,
The deep peace burnt by me alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast."[6]

Is it romantic to believe that we as Christians can have a part in the redemption of mankind, that we can help persons come into a new life in Christ Jesus? If we cannot, Christianity itself is false. Let us look into our hearts, into our whole manner of life, in the way we live our days to see if we can spend more time in adoration, in quiet waiting, in following His guidance, in lifting up to Him those whom He has given us—our families, our friends, acquaintances .

PERIOD OF SILENCE

PRAYER HYMN: No. 470.

[1] "The Search" from *Love Off to the War.* New York: James T. White and Company, 1919. Used by permission of the publishers.

[2] Horne, Charles Silvester, *The Romance of Preaching* (Yale Lectures). Westwood, New Jersey: Fleming H. Revell Company, 1914. Pages 112-113. Used by permission of the publishers.

[3] Samuel McComb, *A Book of Prayers.* New York: Dodd, Mead and Co., Inc. Used by permission of the publishers.

[4] *Prayers and Meditations* edited by Gerald Heard. New York: Harper & Brothers, pages 43-44, 1949. Used by permission of the publishers.

[5] *Ibid.*, page 41. Used by permission of the publishers.

[6] John Masefield, *The Everlasting Mercy,* pages 78-79. New York: Macmillan Company, 1919. Used by permission of the publishers.

Reprints of this service available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 2 cents each; 6 for 10 cents.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The month of February is sometimes known as "Brotherhood Month" which has become a kind of symbol of the recognition at least of the great need to work for basic human rights and freedoms for all peoples of whatever color or creed. This *symbol* all too often is only a *symbol* that is displayed once a year! This Brotherhood Month must in fact become more and more a stimulus to stock-taking and a time when plans toward the realization of brotherhood are pushed forward.

The following three pages from our of our jurisdiction secretaries indicate some of the concerns on which Methodist women are working as they seek ways to work more effectively toward "brotherhood" in the real sense. The following suggestions may call to mind some specific responsibilities of Secretaries (and Chairmen in the Guild) of Christian Social Relations and their committees. Some of these things are being done already, but maybe a new impetus is needed:

1. Race Relations Sunday (February 9) will be observed in many churches. The *Race Relations Sunday Message* referred to in the January METHODIST WOMAN points to some basic issues of concern throughout the nation. Among them are *housing, schools,* and related problems. Probably already you have contacted your minister offering to help in a church-wide emphasis on these issues, geared primarily to your own community.

2. Your local Council of United Church Women or Council of Churches, in those communities where you have them, will need your help as these grave community responsibilities are undertaken cooperatively. There is strength in unity. The social witness of the local church in the community must become "ecumenical"—*united in the Spirit of Christ* to make His message real in the practices of His followers called *Christians.*

3. "People Take the Lead" is a new pamphlet available at Literature Headquarters, price 35 cents. This is a history of ten years of progress in civil rights since the Report of the President's Committee on Civil Rights in 1947. A look at what has happened in this short ten-year period will give us courage to work more consistently at points where less progress has been made. In some cases organized forces have grown up in communities and states with a platform comparable to the Ku Klux Klan of years ago, or even with some of the symptoms of superiority evident in totalitarian nations. Such groups have become power blocs in some instances within the Christian church itself, blocking progress in the achievement of human rights for all people. The organized voice of Christians *committed to making the spirit and teachings of Jesus effective in all of life* must be heard.

A NEW BOOK

***Man's New Hope*—A Religious Approach to Foreign Aid—Price 50 cents. By Justice Roe Nixon.**

Available—The Church Peace Union, 170 East 64th Street, New York, N. Y.

Christians can help create a moral climate in this nation for an effective long range foreign aid program directed toward underdeveloped regions.

4. Your *Check List on Racial Policies* was mailed some weeks ago to your district officer. As a result of your study of that check list you may have found important jobs to be done in your own church and community. A new look at this task now may be needed.

5. This year 1958 is the tenth anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations. A new booklet has been prepared to help church and community agencies and groups work more constructively in the observance of this Anniversary Year. The booklet is entitled *In Your Hands—A Guide to Community Action*—price 50 cents, available at Literature Headquarters. Why not order a copy of this booklet and study it with your committee first and think in terms of some or all of the following possibilities: (a) Its use as a guide for action by your own Society or Guild; (b) Its use by your local church commission on Christian Social Relations or other social action groups including youth groups; (c) Its use jointly with other church and community groups working on this phase of our task.

Whatever plan is worked out for the use of this Guide should keep in focus that the task outlined in the booklet calls for joint community action with long-range planning. This means that you should secure your copy as soon as possible and acquaint other agencies with its purpose so that real action can start in the spring.

6. Watch the pages of the March issue of THE METHODIST WOMAN for additional suggested activities for the year 1958-59.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER

Progress in School Integration

As Seen by Four Jurisdiction Secretaries

Southeastern Jurisdiction

STORIES and pictures in recent publications have presented some of the changes taking place in the southeastern states and some have referred to the changes as the "New South." We in the South are aware of the new ideas and of the breaking down of some of the cultural patterns; but we also realize that this is not a situation just peculiar to the South; therefore, we could all speak of a "New World." We are particularly mindful of the incidents involved in the program of school integration; but, we are happy to note that all phases have not been undesirable and all integration of the schools has not been accompanied by conflict. It is generally felt that the outside influence of segregationists has been responsible for most of the unpleasant aspects of the situation and for the violence in many sections; but, in spite of these prevailing conditions, success has been achieved even in the midst of some pressure groups seeking to maintain the status quo. The changing of cultural patterns is usually fraught with fears and anxieties on the part of many people who are involved in the change, because the future is not easily predicted as to the expected outcome and its effect upon the local community.

In Oak Ridge, Tennessee, the schools were integrated without undue disturbance. Mrs. Edward J. Stimpson, Clinton District Secretary of Christian Social Relations, believes that the members of the churches in Oak Ridge were most helpful in the desegregating of the schools. She gives to us five ways in which the church people of Oak Ridge played an inconspicuous, but an important, part:

1. The school personnel, teachers, parents, and pupils, engaged in the study of brotherhood in their churches and Sunday schools over a period of years. This helped members to see the relationship between what they learned in Sunday school and their daily practices.

2. The churches have contributed greatly to the concept of democracy which has been developing in the Oak Ridge schools. In all classrooms in Oak Ridge, the importance of the individual has been stressed.

3. When the announcement was made that the schools were to be integrated, the churches engaged in actual study as to what responsibilities they should assume. Various groups invited the superintendent of schools to discuss how this would relate to the daily activities of their boys and girls in the school.

4. The churches also helped by keeping the membership informed concerning the development of desegregation throughout the country.

5. The understanding and support given by the ministers and churches to those who were responsible for desegregating the schools throughout the South has been a real factor in those communities in which it has been successful.

Even in the midst of discord and misunderstanding in Clinton, Tennessee, and Nashville, Tennessee, during the trial days of school integration, Christian people stated their beliefs and joined in prayer for successful and peaceful integration.

In Clinton, Tennessee, the members of the Woman's Society of Christian Service of Clinton Memorial Methodist Church wrote a letter to the Woman's Society of the Negro Methodist Church stating their regret that unpleasant conditions had arisen in their town and requested that both groups join in prayer for the restoration of peace in the community. Also, during this period of tension and stress, the Clinton Memorial Woman's Society ratified "The Charter of Racial Policies of the Woman's Division."

In Nashville, Tennessee, church women worked closely with the Human Relations Council, which is an interracial group organized about four years ago to study school integration. When tensions were at their height in Nashville, the United Church Women stated their support of the school board in its plans for integrated schools.

Unfortunately, more publicity has been given to situations in which conflict has arisen than to peaceful and successful endeavors. Therefore, three incidents in Kentucky which reflect the influence of Christian people are worth sharing.

In Danville, Kentucky, Mrs. J. S. VanWinkle states that the attitude of the Ministerial Association and community meetings of interracial groups helped to make integration of the schools a calm procedure. She feels that the groups were an outgrowth of the Lincoln Leadership School, which began integrated workshops in 1951. Since then, integrated prayer groups have begun to grow and they have become small discussion groups relating to community problems. Last year, many interracial meetings were held, moving from church to church for Bible study and social hours. In the year 1956, there were some Negro students who transferred to Danville High

hool and three Negro boys grad-
ted in the class of 1957. The
ayer groups, discussion periods,
d the fellowship hours brought
out understanding between the
egroes and the Whites. This
lped to accomplish integration
the Danville High School with-
t fears or misunderstandings.

In Shelbyville, Kentucky, the
st grades were integrated in
56 without a single unpleasant
ident. It was felt that the in-
ence of a Christian principal and
ristian teachers was the pri-
ary reason for the success
hieved. A Civic-Church Wom-
's Group has met in Shelbyville
r many years. This is an inter-
nominational and interracial
oup which has laid the founda-
n for better understanding and
aring of Christian attitudes and
s contributed to the preparation
the citizens of Shelbyville for
e integration of the schools.

In 1956, before the integration
the school in Flemingsburg,
entucky, the Methodist Youth
llowship of the Flemingsburg
ethodist Church invited the Ne-
oes from the Methodist Youth
llowship of the Strawberry
ethodist Church to a regular
nday evening meeting. The
ung people from the Flemings-
rg Methodist Church who par-
ipated in this program were the
aders in welcoming the Negro
udents to the high school. The
egroes then felt they had some
derstanding friends with whom
attend school.

Many other stories of successful
tegration within the bounds of
e Southeastern Jurisdiction could
cited. We are grateful for the
ristian influence which has been
e motivating factor in the inte-
ation of schools.

There might be some questions
to the feeling of the Negroes at-
nding an integrated school in the
utheast; therefore two state-
ents are given from Negro stu-
nts attending a southern college:
have attended this college for
the past three years. In this time, I have had some interesting experiences. I think getting to know the students on this campus has been my happiest experience. I think I have become well adjusted to integration."—A Junior.

"I think integration in schools provides an incentive to students. As far as I am concerned, integration is a wonderful thing."—A Sophomore.

It is hoped that the people of the world will come to the realization that it matters not the color of the skin, but what *really* matters is our beliefs within.

—Mrs. Robert L. Wilcox

Central Jurisdiction

PROGRESS toward implementation of the May 17, 1954, and the May 31, 1955, decisions of the United States Supreme Court has been one of the issues of great concern for us in the Central Jurisdiction. The race problem is basically a Christian problem. The Methodist Church urged Methodists at the 1956 General Conference to work toward the goal of implementation of the Supreme Court decision. The Woman's Division has spoken for it constantly. The Workshops on World Understanding made these emphases meaningful by "breaking patterns" in many communities and providing opportunities for various racial groups to worship, study, and have fellowship together. These and other decisions against segregation are attempts to abolish this great evil of our time through orderly processes.

Psychologists have helped us understand the sources and nature of racial prejudice and have produced proof that races are not innately inferior or superior. Sociologists have given us greater insight into racial problems. The Bible continues to teach the same truths that science has shown—all the peoples of the earth are a single family and have a common origin. These are the bases for our convictions that we are obliged to implement these decisions.

What has been done in each of the seventeen southern and border states directly involves the Central Jurisdiction at some point because of its wide geographical spread. In the several states which integrated quickly and successfully, surely Christians worked together to build a climate for their "success stories." The same is undoubtedly true for the several states which are working gradually toward this goal. In states where little progress has been made, even greater effort by Christians is needed.

—Mrs. J. W. Curry

South Central Jurisdiction

IN SOME areas of the South Central Jurisdiction, the Supreme Court ruling on segregation in public schools has made little change. Where law and custom permitted, compliance was almost immediate. In most states, it has gone forward rather deliberately and without fanfare. Not always was the ruling responsible for integration, as in Fayetteville, Arkansas.

Fayetteville, the site of the University of Arkansas, had no high school for Negroes. Students were transported seventy-five miles to Fort Smith, where board and tuition were provided for them. United Christian Youth Movement, an integrated group, sent the first petition to the authorities asking for integration of the high school. No action was taken then. Later, parents of Negro children, disturbed by housing conditions and lack of supervision of activities, asked United Church Women to take action. In cooperation with the Ministerial Alliance, UCW requested that segregation in the school end. Careful planning, prior to the court ruling, made it possible to integrate the high school in September, 1954.

President of the Fayetteville

District Woman's Society writes: "We, Christian mothers, urged our children at home to be especially nice to the Negroes. My daughter thought the Negro girl in the high-school chorus was one of the nicest people in it."

In May, 1954, the school authorities in Hobbs, New Mexico, announced that when schools opened in September they would be opened as integrated schools, including teachers. Hobbs is a city of mixed nationalities. There has always been integration for Spanish-Americans, for Japanese, and for Chinese. From May to September that year, school authorities spoke to P.T.A., church, and civic groups about the plans. Their attitude, backed up by that of the people in general, made the tasks of personal adjustment even easier. The record shows a great amount of interracial cooperation, such as United Church Women with officers from all groups; programs and studies done together; invitations to ministers and choirs from differing racial groups during Brotherhood Week, opening of the churches to all groups for special occasions. Mrs. Kornegay, Clovis District Secretary of Christian Social Relations, writes, "We realized that much praying, studying, and thinking must be done. By accepting the challenge, we prepared ourselves for integration. There is calm, understanding, and tolerance in our city."

In Robstown, Texas, which integrated its schools in 1955, the superintendent of schools says there have been no problems, but he thinks that "the projects carried on by church people in the past helped to pave the way." Jeanette Kemp, who with her husband is now at Wesley Community House there, tells of much work and cooperation among the Anglo, the Latin, and the Negro Christians. She writes, "Being newcomers to this community, we are pleased with what we see. However, as in every community, there is much to be done to further the cause of Christianity and brotherhood in this Texas town."

Jeanette Kemp's last statement quite adequately summarizes for us all we have been trying to say. Whether you live in Wichita, Kansas, or Little Rock, Arkansas, there is so much to be done that it will keep all of us either on our knees or with rolled-up sleeves for the rest of our natural lives.

—Mrs. Earl D. Cotton

Northeastern Jurisdiction

IN THE twelve states which comprise the Northeastern Jurisdiction the problem of school segregation and, since 1954, integration, has had several facets. In the large cities, i.e., Boston, Buffalo, New York, Philadelphia, and Pittsburgh, the influx of large numbers of Negroes has resulted in a kind of segregation which, while never legal, is accounted for by segregated housing. This situation has been most acute in New York City. In 1955 the Public Education Association reported that "almost three fourths of the cities' schools were, by any practical definition, segregated." An increase of over 60 per cent in the nonwhite population between 1940-1950, the crowding of these people into Negro ghettoes, has presented an almost insoluble problem to the school authorities. This situation is basically a housing, rather than a school, problem, and in most cities is being studied and improved by city authorities and private groups such as the Urban League.

Prior to the Supreme Court decision in May, 1954, there were three states in the Northeastern Jurisdiction in which segregation was legally enforced—West Virginia, Delaware, Maryland, and in the District of Columbia. In West Virginia all but three out of fifty-five counties are fully integrated and these three expect to be within a year. There were no incidents as integration took place. It was planned by the school authorities and put into effect with the stated attitude—"This is the law and we will abide by it."

In Delaware most of the schools in Newcastle County are integrated, in Kent County one school is integrated, and in Sussex County none of the schools have started the process of integration. A marked increase is noted in the activity of the Ku Klux Klan.

Maryland has had the strong support of the governor in its program of gradual integration. All Maryland counties have laws permitting integration. Thirteen counties and Baltimore city have integrated without serious incidents. One county has no Negroes and the nine remaining, on the eastern shore and in southern Maryland, have been hampered by unfavorable attitudes.

Washington, D. C., had a plan ready and waiting for the opening of its schools in September, 1954. By seeking the cooperation of administrative officials, teachers, and parents' groups the plan, known nationally as the Corning Plan, grew out of a series of staff meetings initiated by the superintendent early in 1953. More than a year of discussion and study resulted in a selection of guiding principles and working details and when the legal barriers were removed the school system was ready for the transition. However, Washington, like many of the large urban centers, is also facing the problem of shifting population.

A continuing concern for our neighbors of all races and religions, that they may have truly equal opportunities for education, in job placement, and in acquiring decent housing for their families, will be brought about as we learn that brotherhood is not only a valid Christian concept, but one which will reward us all in sociological and economic gains for our communities.

—Mrs. Emil L. Hartl

TAKING ACCOUNT OF OURSELVES

We grow accustomed in the Woman's Society of ristian Service to think in large terms, when it nes to money. We read that the appropriations for 57-1958 were $8,434,421. We know that in addition what is within appropriations, are the over-and-ve gifts—(1) Cash for Supply Work, (2) Week Prayer and Self-Denial Offering—adding approxi-tely another million and a half. We tell ourselves nd rightly—that each of us is an essential part of great organization through which these gifts are de. We are likely to feel pretty happy about it.

And so we should.

There may be something else, though, that we do always remember: that if even *one* of us fails to d up her part, the whole work is affected. Perhaps, our viewing with satisfaction the mounting totals, have neglected to take account of ourselves. How g is it since we did a bit of self-study at the point our own contributions through our own Society? rhaps in our next "quiet time" at home—or on the in—or waiting at the bus station—we might like ask ourselves the following questions. Perhaps ne will have questions they would like to add, and re.

1. When did your Society last present stewardship a personal responsibility?
2. Was tithing stressed?
3. Could you explain to somebody else what "tith-" means, and its place in the Christian practice? ractice on yourself, or a friend.)
4. Are you a tither or systematic giver?
5. What influenced you to this decision?
6. Add up approximately your contributions to the oman's Society of Christian Service, in the course a year. (Do not include tickets purchased or goods ught at bazaars, and so on. These are instances of alue received," not contributions.) How does this al compare with your giving through other church annels? With your community gifts?
7. How does your contribution to the Woman's So-ty of Christian Service compare with your per-nal expenses: as, clothes, automobile upkeep, taxi es, cosmetics, amusements, and so on?
8. What increases have you experienced in the past ar in your household budget for such items as: nt or taxes, food, utilities, transportation? When u had to pay more for some of these, did you

(1) increase your church and Society giving oportionately?

(2) keep them at the same amount?

(3) reduce them in order to provide for other reasing expenses?

9. Have you recognized that cost of living has gone up all along the line around the world, so that the dollar you give to the work of the Woman's Society does not go as far as it did even five years ago?

10. As you read THE METHODIST WOMAN, WORLD OUTLOOK, and various pieces of literature of the Woman's Division, have you compared your scale of living with that of women of other lands; and your contributions, proportionately, with theirs? (A woman of Africa brings forward a chicken, to the altar: would it be more, or less, of a chicken, if you gave it?)

Perhaps this is enough self-examination for one session. Shall we look at a few facts in today's picture of the work of the Woman's Division around the world?

First—We are all in this great enterprise together. If we slacken our efforts, somebody is going to suffer for it. We, the women of the Woman's Society of Christian Service, are committed to maintaining certain work and workers around the world. *There is no other way.*

Second—Our giving through the Woman's Society should be directed to the work to which we are committed; not diverted to other projects, local or national, however worthy and appealing.

Third—Our individual giving should not stop with our individual pledge. That is our "considered" gift —the thoughtfully arrived-at amount which we feel is our responsible share in the budget. Besides that, however, we have an opportunity through the quadrennial financial promotion plan, *My World Bank.*

This is described on page 23 of the July-August, 1957, issue of THE METHODIST WOMAN. Suggestions for a Service of Dedication for the Banks are in the September, 1957, issue on page 28. Information as to how to get the Banks and the explanatory leaflets is on the back cover of THE METHODIST WOMAN for September and October, 1957.

The use of *My World Bank* is an opportunity, not an obligation. The Bank is a channel, not a gadget. Lifting up the total program of the Woman's Division around the world for some period of time is within the reach, we believe, of every woman of the Woman's Society of Christian Service. The total program can be maintained for one second, for 32 cents; one minute for $19.20; five minutes for $96; and intermediate lengths of time, proportionately.

If somebody, having read of the program of the Woman's Division of Christian Service around the world, should ask you—

"But who supports it all?"

wouldn't you be proud to answer,

"For _____ (whatever length of time) *I DO!*"

HILARIOUS GIVING

In the *Dedication of Offering Services* of the Department of Christian Women's Fellowship, the United Christian Missionary Society, Indianapolis, Indiana, the following recently appeared:

"Each of you must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." 2 Corinthians 9:7, R.S.V.

In the *Christian Evangelist* for May 20, 1957, Mr. Carl R. Brown, a businessman of Cleveland, Ohio, quotes the above verse as he heard it given by Dr. A. E. Randell at Chautauqua, New York. "The Lord loves a hilarious giver."

Mr. Brown goes on to say, "Recently I wrote to Dr. Randell saying that I assumed this to be a liberal translation of 2 Corinthians 9:7 but that I had not found it in any modern version. His reply says, 'The reference is correct. The word translated *cheerful* is the Greek *hilario* from which our English word hilarious comes.' "

Dr. J. B. Phillips, in *Letters to the Younger Churches*, gives this interpretation, "For God loves the man whose heart is in his gift." Paul in preparing his Corinthian friends for a love gift to the Jerusalem church writes (Phillips' version), "I should like it to be a spontaneous gift, and not money squeezed out of you by what I have said."

A squeezed gift is sure to hurt. But a spontaneous gift brings pleasure and joy. Hilarity implies a loosening of restraint, a cheerful abandonment, putting oneself into the act or gift. Surely the Church through which the Lord Jesus has given without stint could use hilarious stewardship to good advantage.

Dr. Robert W. Burns, minister of the Peachtree Christian Church, Atlanta, Georgia, says,

"There are three very simple things we can do to ourselves and with ourselves to develop a cheerful spirit in our giving. First of all, your giving may not be cheerful because your gift may be too small. If you want to learn how to give cheerfully, try doubling or giving ten times as much as you are giving now. If we give too little it does hurt. If we hurt when we give, perhaps we don't give enough. . . . If we spend more on tobacco, if we spend more on cosmetics, if we spend more on movies, if we spend more on our automobiles, if we spend more on our personal pleasures than we do for the church and the causes for which the church stands, then our love is just a lot of words and our devotion is a mockery and our professed loyalty is a sham.

"In the second place, if you wish to learn how to give cheerfully, give more thoughtfully. Your gifts may not be made cheerfully because they are spasmodic, and without any reasoned, or careful, thoughtful, planning. 'Each one must do as he has made up his mind.' Make up your mind in the over-all general planning of the way you are going to give, for planned giving is happy giving. I know some people who give like a leaky water faucet—a drip here, a drip there, slowly drop by drop, never enough in any one place to do any good—just drip, drip, drip away day after day as occasional appeals come to them. What I am saying is, that we can learn to give cheerfully when we think about our giving—when we ask, To what do we give? Study carefully the causes.

"In the third place, if you would learn how to give cheerfully, give more than money in your gifts. If all you give is money, no wonder it is hard to give; but if you begin to give yourself, you will find you are cheerful when you give."

Let us remember that we belong to an unorganized, unofficial, unseen order of hilarious stewards.

●

The following acrostic, sent by Mrs. Charles V. Percy, Secretary of Promotion for the Pittsburgh Conference, points up the fact that these are the Quadrennial Goals for each individual member.

A GOOD MEMBER . . .

Prays daily for our missionaries and practices the principles of Christ in daily living

Accepts responsibility in the total program of the local church

Reads THE METHODIST WOMAN and WORLD OUTLOOK and studies, that she may be better informed

Talks enthusiastically about the program of the Woman's Society

Interprets the work of the Woman's Division, with special emphasis on the educational institutions

Creates a fellowship without barriers in local church and community

Identifies herself with the peoples of the world and their needs

Pledges generously of her prayers, her service, and her gifts toward the building of God's Kingdom

Attends the meetings of church and Society regularly

Tries to interest every woman in her church in becoming an active member

Enlists the assistance of the local church in meeting the challenge of recruitment for full-time Christian service

Speaks and acts boldly for justice and peace for all peoples . . .

IN THE SPIRIT OF CHRIST FOR ALL OF LIFE

IDENTIFICATION—AN ESSENTIAL OF EVANGELISM

And One of Our Quadrennial Goals.

Daniel T. Niles, outstanding churchman from the ethodist Church in Ceylon, in dealing with Evanlism, stresses the importance of *identification* as "a cessary characteristic of the evangelistic way." r. Niles says,[1]

". . . I have become all things to all men,' says . Paul. He found no other way to carry out his mmission, to fulfill his stewardship. There is no her way. We cannot commend the gospel to our ntemporaries unless we can enter into their frustraon and their expectation; and then address the spel to ourselves as we stand in their situation. . . Are we not surprised to read that Jesus was mpted in all points like as we are? (Hebrews 15.) He so identified himself with us that he felt e force of our temptations. He shared our situaon. He sat where we sat. (Ezekiel 3:15.) This is hat identification means.

"It is said that Professor W. E. Hocking once ked C. F. Andrews the question, 'How do you each the gospel to a Hindu?' To which Andrews plied, 'I don't. I preach the gospel to a man.' You ve to get within the Hindu until Hinduism bemes your context, and when you have got there, that situation you do not meet the Hindu but the an. You are then able to preach the gospel to the an and not to the Hindu in him."

The reference to the verse in Ezekiel arrests our tention. "I sat where they sat," or, as the Revised andard Version has it, "I came to the exiles at elabib, who dwelt by the river Chebar. And I sat ere overwhelmed among them seven days." (Ezekl 3:14-15.) Only as we take time to enter fully into e experience of another, can we see the situation rough his eyes. When we reach the point of really entifying ourselves with another human being, our sponse to his need should be full and free. Is it ssible that when we begin to slow down in our ving, it is because we have failed in identification ith the one in need?

THE CHALLENGE OF THE APPOINTED PLACE

"To confront the local church with the challenge recruitment for missionary and deaconess service"; uadrennial Goal Four.

In a recent letter from Lahore, Pakistan, Miss nna P. Buyers, R.N., says,

". . . The school in Stuntzabad has had a good ar. Students keep coming so that now the enrollent is about five hundred. This is a very large enrollment when we remember that the population of the village is only slightly over one thousand. Some students come daily from villages five miles away. Sheds with thatched roofs have had to be built for classrooms and the trees which were planted with such difficulty less than ten years ago now provide shade for classes which cannot be accommodated in either the school building or the sheds. The great need is for more classrooms and for more adequate accommodation for girls of the sixth, seventh, and eighth classes. A few years ago we urged parents to send their daughters to school and were disappointed when so few came. Now we are seeing the results of previous work for we are not doing the urging, parents are coming to us and saying, 'Where can I send my daughter, where is there room for her,' and we do not have an answer. We must have more schools for girls which are easily accessible to their homes. . . . There is so much else to be done and so few to do it. We need many more workers, national and missionary. Schools, hospital, college, evangelistic program, all are asking for helpers.

"Twice this year, I drove along the Multan Road, on the way to Stuntzabad, during harvesttime. Once the grain was being cut and again I marveled at the care with which each single stalk is garnered. All of this work is done by hand. On the second trip the grain was being winnowed after having been threshed by the feet of oxen on the hard threshing floor. As I watched the men lifting the grain and chaff in their small baskets and then tossing it into the air in such a way that the chaff would be blown away and the grain fall into its appointed place I thought of how God expects each of us to fall into our appointed place in life. I thought further of what is required so that we do reach that place, of how it is necessary for us to be willing to submit to the threshing and sifting and winnowing so that we may be separated from that which will hinder our service, and come at last to the place and task which God has appointed for us.

"I believe God is still calling young people to missionary service. I believe He is calling to service in this land which is wide open to the preaching of the gospel whether by word or deed. And as I drove along the road how I wished many might hear and be willing to answer the challenge, not because it might be interesting for a time or a new experience, but because of God's call to a life of service. It is not easy to answer such a call, for the life is hard. It is not easy to be separated from family and friends and be in the midst of a culture which is different from anything one has ever known. It is not easy to learn a new language and make it one's own. Yes, there are many difficulties, but when one has answered such a call and such a challenge, the satisfaction of knowing one is in the place and the work God has ap-

[1] *That They May Have Life,"* by Daniel T. Niles, Harper and others, Publishers, New York, 1951. Pages 85-86.

pointed, far outweighs any of the hardships and difficulties. That day as I drove along, I prayed there might be some in the homeland who would hear the call and answer, 'Here am I, send me.' I close this letter with this prayer."

●

The Pittsburgh Conference, of which Mrs. Charles V. Percy is Secretary of Promotion, has used the following Open Letter to District Members for the past two years, and has shared it with other conferences of the Northeastern Jurisdiction.

A District Member is a woman in a church where there is no organized Woman's Society of Christian Service, who becomes a member of the Society by promising her prayers, her service, and an annual gift of money to the work of the Woman's Division, sent to the district treasurer of the Woman's Society of Christian Service.

AN OPEN LETTER TO DISTRICT MEMBERS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Dear District Member:

No doubt you have asked yourself this question: "As a District Member of the Woman's Society of Christian Service, *what can I do?*" The purpose of this letter is to list a few of the many, many things you can do.

When you become a member of this Society, you pledge three things:

1. **Your Prayers**—that His Kingdom may be realized.

You can join the Fellowship of Intercession, and pray for the suffering peoples of the world.

You can pray for the homes of the world, beginning with your own.

You can pray for the church, your own, and the Church Universal.

You can pray for your nation, and those who are its leaders.

You can pray for the United Nations.

You can pray for a peaceful world.

You can attend an annual World Day of Prayer service.

You can use the *Prayer Calendar*,* and pray for the work of the Woman's Division and for our missionaries, those ambassadors of peace and love, at home and abroad.

You can form a Prayer Group . . . "Wherever two or three are gathered together in my name, there will I be also."

You can pray!

2. **Your Service**—that His Kingdom may be realized.

You can become informed about the work of the Woman's Society of Christian Service by reading THE METHODIST WOMAN, WORLD OUTLOOK, and other available literature.

You can attend district and conference meetings, and become an active part of the fellowship.

You can interest other women of your church and community in this wonderful work . . . and perhaps eventually organize a Society.

You can spread missionary information in your church.

You can teach children and youth that "friendships must be world-wide" . . . also, of the need for Christian workers.

You can work for those "things that belong unto peace."

You can serve!

3. **Your Gifts**—that His Kingdom may be realized.

You can give of your time—your talents—your possessions, wherever they can be used to help bring about a World Christian Community.

You can send an annual "gift of money" to your district treasurer to support the ongoing program of the Woman's Division . . . our money goes where we can never go—does things we can never do.

You can give!

You are only one—but you are one;
You cannot do everything—but you can do something;
What you can do, you ought to do;
What you ought to do, resolve, that with God's help,
You will do!

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 60 cents.

DISTRICT MEMBERS

What Is the Purpose of Securing District Members?

The primary purpose is to have in every church at least one woman who is a part of the fellowship of prayer, service, and giving of the Woman's Society of Christian Service or the Wesleyan Service Guild. Wherever possible, it is hoped that securing this District Member may be the first step toward organizing a society.

THIS IS THE LIFE OF THE WESLEYAN SERVICE GUILD

by

MISS PHYLLIS L. MARTIN, *Sturgis, Michigan*

This pageant is based on material from the Guild *Handbook* and the Guild ges in past issues of THE METHODIST WOMAN.

SETTING: At the front of the room, on one side, display a large outline p of the world with "Special Interests" of the Guild marked with Guild blem seals; in the middle, as a worship setting, have the emblem of "The irit of Christ for All of Life" and on the other side a large poster of the Guild blem. The Reader, in a choir robe, reads from a lectern at the side.

PROPERTIES: A portable record player plays soft music as each scene ses and members leave.

COSTUMES: Members may wear costumes depicting the countries they present.

READER: Nurses, office workers, ctory workers, dressmakers, leswomen, doctors, lawyers, mu-ians, teachers—all employed men desiring to deepen their iritual lives, to have Christian llowship, and wishing to take an tive part in developing a world ristian community are members the Wesleyan Service Guild, a stinctive part of the Woman's So-ety of Christian Service of The ethodist Church. THIS IS YOUR FE — THE WESLEYAN SERVICE UILD.

(*As the above is being read, soft music played; members of the Guild wearing carrying something to represent their ployment circle the room.*)

Scene I

READER: Long before the anches of the Methodist Church ited, and in the days when men of the Methodist Episcopal urch were organized as the oman's Foreign Missionary Soci-y and Woman's Home Mission-y Society, the need of a united ganization for employed women as realized. Replies from ques-onnaires sent to ministers and man's societies of the Methodist piscopal Church not only engthened this idea, but also in-cated that some churches were already endeavoring to meet this need. On May 7, 1921, the first luncheon of the Wesleyan Service Guild was held, and several individuals became charter members of the Guild.

(*A member enters carrying poster:* CHARTER MEETING, MAY 7, 1921.)

The first regular annual reports of the Wesleyan Service Guild to the Woman's Foreign and Woman's Home Missionary Societies showed fourteen local organizations, over seven hundred members, the payment of over a thousand dollars to the Home and Foreign Missionary Societies.

(*A member enters carrying poster:* 14 LOCAL ORGANIZATIONS, 700 MEMBERS, $1,000 TO WOMAN'S FOREIGN MISSIONARY SOCIETY AND TO WOMAN'S HOME MISSIONARY SOCIETY.)

The first Wesleyan Service Guild Conference was held in Chicago in 1924 with over one hundred persons present. Speakers presented the needs in the mission fields where the Guild could serve, and gave suggestions for Guild organization and programs.

(*A member enters carrying poster:* FIRST CONFERENCE, CHICAGO, 1924.)

Miss Marion Lela Norris was elected secretary of the Wesleyan Service Guild of the Woman's Division of Christian Service in 1940. She served in this capacity until 1951 when she reached the age of retirement for staff secretaries. Miss Norris is looked upon as the pioneer of Wesleyan Service Guild work. Not only was she instrumental in its organization and growth, but she served as its first chairman.

(*A member enters and tells about the Marion Lela Norris scholarship fund.*)

THIS IS THE LIFE OF THE WESLEYAN SERVICE GUILD.

(*The four members leave as soft music is played.*)

Scene II

READER: The emblem of the Wesleyan Service Guild is familiar to most members of the Woman's Society as well as of the Guild—the circle surrounding the Christian flag, the torch, and the cross superimposed upon a triangle in which the three points indicate the initials of the Wesleyan Service Guild.

The Christian flag suggests world brotherhood—an international patriotism. Its colors are the same as those of the American flag, the flag itself being white with the red cross on a blue field. Its significance is summed up in the words of the salute. (*A member enters with flag and leads the group in salute.*)

The torch is frequently associated in our minds with the Greek rites where the light torch was passed from one to another signifying continuity of service. Alfred Noyes in his poem, "The Watchers of the Sky," says: (*A member enters and reads the poem. See Guild Handbook, page 73.*)

Less familiar, but impressive as symbolizing God's presence, is the story of His covenant with Abra-

ham in Genesis 15. Through this record of primitive life and thought there speaks the significance of the torch, symbol of God's presence, of life and light, and of the passing of the light to others. It is a fitting symbol of the world mission of the Church, which is basic in the purpose of the Wesleyan Service Guild.

The cross is uppermost and central. It is familiar and beloved beyond any other Christian symbol. Its significance was inherent in the founding of the early Christian church, and it is today the symbol of greatest universal meaning. Without it at the center, all else would be ineffectual; with it, every worthy activity, however humble, takes on new meaning and added purpose.

(*A member enters and reads verse 1 of "When I Survey the Wondrous Cross," No. 148,* The Methodist Hymnal.)

The flag, the torch, and the cross are all within the circle which is itself an age-old symbol for that which has no beginning and no end. Behind the circle stands another of the oldest Christian symbols—the triangle, which represented to the early church the Holy Trinity—Father, Son, and Holy Spirit. Thus past and present contribute and unify their message in this insignia. (*Points to the emblem.*) This Is the Life of the Wesleyan Service Guild.

(*The three members leave as soft music is played.*)

Scene III

READER: The Wesleyan Service Guild endeavors to cover all phases of the program of the Woman's Society of Christian Service. It is impossible to do this well in the limited time that employed women with restricted hours can give. This means that the Wesleyan Service Guild must condense its program.

Yet the possibilities in the Guild program are vast. The local units must prepare their programs carefully, so that they will be doing the things that are most worth while in the most worth-while manner. Four special areas, or lines of work, should be a part of the Guild program.

First is the Spiritual Life.

The employed woman must have adequate means of replenishing her spiritual resources to meet the tensions, problems, and temptations of her daily life. Her daily private devotions and corporate worship in church are the main resources. In addition, through the Wesleyan Service Guild, in the fellowship with others of like interests and needs, she can seek guidance and inspiration for her own personal life and to meet her responsibilities as a Christian. Some of the women who gather for the meetings are tired at the end of a hard day; some bring the problems of their daily job to the meeting; some are in the midst of difficult decisions. They need quiet moments of meditation to gain serenity and poise.

The second program area is Missionary Education and Service.

Here we have the whole area of education concerning the work of the Woman's Division of Christian Service in home and foreign fields. The *Program Book* is used at each meeting. THE METHODIST WOMAN and WORLD OUTLOOK keep the groups up to date. The Guild undertakes as many of the study courses as possible. They are set up by the Guild alone or in cooperation with the Woman's Society.

With the approval of the Woman's Division of Christian Service, on recommendation of the executive secretaries of the various fields, the Wesleyan Service Guild takes certain pieces of work as its "Special Interests," the purpose being to personalize the work of the Woman's Division of Christian Service for the Guild members.

Let us learn about the Special Guild Interests for this quadrennium. These have been chosen from the areas of Public Health and Nursing Education and Social-Evangelistic Centers in Foreign Fields, and Educational Institutions and Residence Halls in Home Fields.

(*Seven members in costumes representing Africa, Mexico, Cuba, Korea, Japan, Southeast Asia, and India enter. Each one in turn points to her country on the map and tells of work. Then the educational institutions in the United States are reported by eight members; finally the residence halls. Information about these places can be found in the Guild* HANDBOOK,* *the* DO YOU KNOW? *books,** THE METHODIST WOMAN, *and the* EIGHTEENTH ANNUAL REPORT.*)

Full-time Christian service is a deep concern of the Guild, for in the membership are women already trained for many of the positions available in the Woman's Division of Christian Service, both on the home field and the foreign field. There is a desperate need for well-trained leaders in specialized fields.

(*Soft music is played as the women leave.*)

The third area is Christian Social Relations.

The general purpose of Christian Social Relations as interpreted in working terms for the local Guilds are:

1. The work through local church channels and in cooperation with other community agencies to meet community needs.

2. To help individuals and groups toward more Christian attitudes and practices in all human relations—economic, racial, and international.

(*School girls of two or more different races enter.*)

3. To cooperate with other agencies of the church having similar purpose in the promotion of those phases of Christian Social Relations that concern the larger outreach of the church and community.

1. To work for the passage and forcement of good legislation.

(*A member enters carrying sign:* T OUT AND VOTE.)

(*Soft music is played as the men leave.*)

The fourth field is Status of omen.

This program area stresses the ntribution that women are mak- in the church, the community, d the nation. Rather than seek- to compete with men, it is our n to work toward a world which better because all people, regard- s of sex, not only are allowed but o are encouraged to make their htful contributions in places of sponsibility and leadership. This the Life of the Wesleyan Service uild.

(*Musical interlude.*)

Scene IV

READER: Since 1921 members of e Wesleyan Service Guild have lped to feed hungry people, and bring the Gospel of Christ to ose whose hunger has been spir- ual rather than physical. They ve helped to bring light where ere was darkness, knowledge and sdom where there was ignorance d indifference.

Yes, the Wesleyan Service Guild s spread to all parts of our coun- and overseas and has expanded adily. Since the first annual re- rt after unification it has tripled membership. Its giving is six nes as much as in 1941.

The Wesleyan Service Guild is ganized by jurisdiction, confer- ce, district, and on local levels. e wish we could personally intro- ce all the officers to you, but w York is far away. That is the me of our staff secretary, Miss lian Johnson. (*Mention or in- oduce the jurisdiction, conference, trict, and local secretaries and sident.*)

Each group locally makes a dge to missions each year and s money goes through the treas- r of the local Woman's Society, is adding to the Woman's Soci- ety total pledge. Some groups go a second mile and contribute to home and foreign askings for Supply Work.

The quadrennial goals with the theme *The Spirit of Christ for All of Life* are meant also for every Guild member. (*Points to worship setting in center.*)

The Guild hymn is a prayer for peace and a dedication of life and service to God and fellow men. May we close by singing this hymn together and making it our prayer.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

CHARTER OF RACIAL POLICIES

Ratified by the Wesleyan Service Guilds of

Pittsburgh Conference
September 7, 1957

Wisconsin Conference
September 28, 1957

Central Kansas Conference
April 6, 1957

Montana Conference
April 27, 1957

Oregon Conference
July, 1957

OUR VALENTINE

In the month of hearts and cupids, we give tribute to the Guild husband. Neither our interest in Status of Women nor the spinsterhood within our ranks keeps us from appreciating the opposite sex. So, our valentine greeting is to the many men, especially the husbands of Guild officers, who have helped in our Guild work during the past years.

We see them at Guild Weekends and district meetings, where they do anything from moving furniture and acting as chauffeurs to singing solos and leading choirs. They listen to our speeches and make us feel like a million dollars with their gallantry and attention. At home they answer the telephone, take messages, and sometimes give as good information as the officers themselves. The faint (?) grumblings we hear about evenings spent at home alone are at least a compliment to their wives. They do mimeographing, make stage sets, emblems, and worship settings. One recently wrote an excellent play on Guild promotion.

We thank them from the bottom of our big Guild heart, in which you will see the pictures of three of them: Mr. Norman Wood, Burlington, North Carolina; Mr. Bert Goff, Phoenix, Arizona; Mr. Harold Loomis, Belrose, New York. No mention is being made about their officer-wives. *This* tribute is to *them.*

MISSIONARY EDUCATION

SERVING IN LIBERIA

by HYLA S. WATTERS

MISSION work anywhere in Liberia, on the west coast of Africa, is full of interest. But it varies greatly with location. Monrovia, on the coast, is the capital of a member country of the United Nations, an independent republic like our own. There one is in daily contact with educated people, many of them Americo-Liberians, descendants of the colonists who went from America in the early eighteen hundreds, fired with the same urge for freedom that brought the early colonists to America. And in love of liberty they have built the republic.

But our mission at Ganta is in the hinterland, near the French West African border. Here most of our neighbors proudly call themselves "native people." Most of them speak only the tribal language. By a wise law, made to unify the people, all teaching in schools must be done in English, the official language of the country. And so the school has a "beginners' class" in preparation for the first grade. Teaching English, in English, to a class representing half a dozen tribes, is far from easy. But it is successfully done by an able teacher who is himself a member of a tribe.

Our school carries through eighth grade. There have long been dormitories for boys. This year the long-needed girls' hostel, provided by the Woman's Division, opened with nineteen girls in residence. Before the opening, parents who planned to enter their daughters attended a meeting at the school. One after another the fathers rose, very dignified in their striped robes of hand-woven cotton, and told of their joy in the opportunity before their daughters, for training in Christian living under supervision not stopping with school hours.

We have great hope in the success of the hostel because of Miss Jeannette Ponder, a Liberian young woman of real ability and Christian character, who was a successful teacher in our school before going to America to study at Paine College. After graduating there she studied at Syracuse University and is now back at Ganta prepared to understand and deal with the girls' problems as no missionary could possibly do.

Under the extensive evangelistic program, about sixty places within reasonable jeep or walking distance of the mission have services. Some are led by missionaries, others by our five devoted young native evangelists, who come back from bush trips thrilled, as the early disciples were, with evidence of God's spirit working among the people.

Most of the money for the beautiful new stone church soon to be dedicated on the mission came from America. But the village churches are built by the villagers themselves, and are loved accordingly. Only doors and windows come from the mission carpenter shop, and a number of the bells are veterans of service in American steam locomotives.

The little groups of Christians in the villages often "catch hard time," for the old bush superstitions die hard. Recently a former head of the local women's witch-hunting society "turned her heart" and went with our evangelists to give her testimony in the villages, saying, "Since I turned my heart, I'm so happy I can't sleep for God-palaver!"

Mission industrial work is doing much to better the people's standard of living. Always there are plenty of applicants to join those who learn while doing, in brick-yard, sawmill, farm, repair garage, machine, carpenter, and furniture shops, and in building construction.

The hospital is small but busy. Our new surgical and X-ray building have had to be delayed because we felt the church and girls' hostel should have priority. We sincerely hope 1958 may give our hospital both of these essential units so desperately needed. But our Out-Patient Department is not small. Our daily morning baby clinic is a big one, with the prevalent malaria and dysentery accounting for most of the cases, as they account for most of the high infant death rate. We have long lines of patients with African sleeping sickness, two kinds of schistosomiasis, numerous parasites and other tropical diseases. Often our patients are in the hundreds.

In addition to our regular clinics we have about a thousand patients under treatment for leprosy at our colony about a mile away. The drugs (really effective ones now) and funds come from the American Leprosy Missions. A recent donation obtained by them built a much-needed infirmary at the colony. (It doubles as a church school on Sundays, with Bible classes taught in five languages.) The mission supplies medical personnel. And a subsidy from the Liberian government has paid for patient labor and materials for numerous little cottages, the "uptown" part of the colony, much sought after by "civilized" patients from the coast. "Downtown" is the older part of the colony.

One of the most thrilling events at Ganta is a "Graduation" at the colony. Every few weeks we "graduate" ten or twenty or more patients as arrested cases. It is not only great joy for those receiving certificates, but glad hope for all. Many as they receive their certificates give testimonies. Recently a man said, "Before I came here I was just something that the people wanted to throw away in the bush. Here I've been given back my health and I'm respected again. And I've learned the goodness of God and a new way of living."

[1] Dr. Hyla S. Watters, M.D., D.T.M. & H., formerly a well-known missionary surgeon of the Woman's Division in China, is now serving in Liberia under the Division of World Missions.

STUDENT WORK

SUMMER SERVICE PROJECTS

by R. C. SINGLETON, Director Department of Student Work

DURING the last decade summer service projects have come much more into promiice. This is especially true for lege students and other young ple. Participants in the projs have undertaken to do many ngs in many places. But in gen- l they offer the participants an portunity to express their Chrisn faith in an experimental way ere the individual shares his tals and labor in a situation of d and where the techniques of mmer service can give a helping nd.

t has become normal procedure the Methodist Student Movent to sponsor eight or ten projs annually. The boards and encies of the church working h students, through their detment staffs, organize, recruit, d supervise these projects. In 57 the program included the folving:

	Boys	Girls	Total
opean Travel Seminar and ork Camp	7	16	23
ico Work Camp	8	5	13
inican Republic Work Camp	9	7	16
aii Work Camp	4	5	9
xico, California, Work Camp	3	6	9
tucky Work Camp	4	7	11
cinnati Community Service	4	5	9
Marcos Community Service.	5	5	10
	44	56	100

Methodists have been active in e Committee on Ecumenical Voltary Service Projects. This proam is growing in size and effincy. There were twenty-three ls and fifteen boys from the ethodist Student Movement paripating in this program. Four these were co-leaders, two in the ited States and two overseas.

In addition to this, there were ne 160 students in forty carans. And several local and state ethodist Student Movement groups now sponsor their own projects. These are all experiences in which to some degree students seek to understand the nature of the Christian mission and express it in missions. The study, worship, and fellowship in the project usually become pertinent in developing these personal insights.

The more usual types of summer service projects are work camps, caravans, and community service projects. There are others, such as study seminars and students in industry. But these three have been defined by the Committee on Ecumenical Volunteer Service as stated below.

Work Camps involve physical labor on a project of social significance. This is supplemented by a program of study, discussions, and worship which points up the responsibility of the group to the community and the individual to the group. Work Campers volunteer their time, share in living expenses, and pay their own transportation.

Caravan volunteers come together in training centers at the beginning of the summer for a week of preparation and then go out in teams of four or six. The team usually stays in a community one week to help revitalize the local church program, direct recreation, and/or give other needed community services. At the end of the summer the caravaners again come together to share the experiences of the summer. Expenses during the project are usually cared for by the sponsoring agency.

Community Service projects are those in which a group works as a team to meet a definite social need manifested by a community. This might include such things as racial, economic, or class tensions, delinquency, health, and home problems as they are approached through basic education, recreation or programs of mutual assistance. Some projects may include limited physical labor.

Work campers at the Valley Institute, Pharr, Texas, hang the laundry.

The motive which leads students to go into these projects is always important. Their participation should be prompted by a Christian desire to serve. In so far as possible, a natural element of sacrifice should accompany the experience. It is service rendered without hope of material reward. At the same time many students feel that they learn as much through a summer service project as they would in a semester or in some cases a whole year in college. However, participation should be thought of as a part of the students' total pattern of college education and church life.

The projects in summer service which the Methodist Student Movement is offering for 1958 will be similar to the program in 1957. Information may be had from the Offices of Student Work, Room 911, 150 Fifth Avenue, New York 11, New York. The ecumenical work camp program, both in the United States and overseas, will involve thirty to forty projects in many lands. Information may also be obtained from local campus directors or the above address.

YOUTH WORK

BEGINNING WITH ME

DURING this month of February many Methodist young people will enter into the use of missionary units related to the current mission study emphasis on "Christ, the Church and Race." This study will indicate that progress is being made in interracial relationships. It will also show that some further steps must be taken to make this progress continue in terms of Christian answers to racial injustices and conflicts in our society. Those who share in this study will have a deeper insight into the importance of every person in God's sight, and the oneness of all mankind.

It is to be remembered that the missionary enterprise throughout the years has shown a concern for all minority groups. At this moment in our nation's history when we are working toward racial integration it is easy to think primarily of Negro-white relationships. As Christians we have a concern that members of all minority groups may become a part of the larger life of the community.

This study will have greater value, too, when it stretches one's thinking to include minority groups in many parts of the world. Look at the interracial problem which is most crucial in South Africa, see what is happening in India where the rule of the colonizer has been overthrown. Usually missionaries go to countries where people of color make up the population. "The American missionary frequently feels himself an alien and rightly hesitates to criticize the government of the country which has given him entrance. However, his failure to criticize obvious injustices and practices contrary to the Christian principles which he teaches has caused many of his followers to lose confidence in him and to doubt the power of the church which he represents." [1]

Suggested Activities

Differences in culture can be bridged with friendly approaches, positive attitudes, kindly dealings, sympathetic understanding, and love. "If we would be trusted, let us trust; if we would be respected, let us respect the rights of others; if we would be free, let us not attempt to enslave others."

Plan with the senior MYF council for a mission study group to meet over a period of weeks to engage in study, discussion, and activity which is stimulated in the Sunday evening meeting of the MYF. Many groups will need more time than the Sunday evening session provides. Many excellent study materials on "Christ, the Church and Race" are listed in the free leaflet *Missionary Materials for Youth.*[2] Also a series of articles to use with this study appeared in the March, April, May, and June 1957 issues of THE METHODIST WOMAN.

Know what is going on in your community. What are the practices in your community in respect to schools, employment, or housing? What has been done to eliminate discrimination on the basis of race? What factors have brought about constructive changes? What more should be done? This may call for weeks of study and exploration.

Plan for activities which may bring the young people in your community representing all minority groups into closer fellowship. What can you do together?

Make personal friends with those of other racial groups in your school and neighborhood.

Visual Resources

Some MYF groups may wish t use a film or filmstrip to enric their study on this theme. Th July-August, 1957, issue of TH METHODIST WOMAN has a list wit descriptions in an article calle "Tell It With Pictures."

The Methodist Youth Fun which helps in a program of mis sions, Christian education, an youth work around the world i another means of developing inter racial fellowship. This would be fine time to use the map "Th Methodist Youth Fund in Action" to visualize where the MYFun makes friends among many racia and national groups. The project related to the MYFund are de scribed in the Spring, 1957, issue o *The Methodist Youth Fund Bulle tin.*

Make a Difference

Personal attitudes and contact make a difference. Each one wh shares in this study will evaluat his personal attitude and effort to ward establishing interracial goo will. As one of my friends hurrie along a Manhattan street on a re cent morning she felt her hear "strangely warmed" by an en counter with a stranger.

Said the stranger, a Negr woman, "You're late this mornin like me, aren't you?"

"Yes, I am," replied my friend "I had to go by the post office t pick up a package."

Turning into the entrance of th office building where she worked the stranger asked, "Where ar you from?"

"I'm from Georgia."

"I thought you were," replied th stranger, smiling. "I'm from dow there, too, and I'm always glad t see my people."

Every contact each one of us ha with another human being ha within it the potential to advanc the kingdom of God on earth.

[1] From *Actions Speak Louder*, by Ruth L. Bar tholomew, available from Literature Headquar ters, 7820 Reading Road, Cincinnati 37, Ohio Price, 60 cents.

[2] Available from Literature Headquarters.

[3] Available from Literature Headquarters, 78 Reading Road, Cincinnati 37, Ohio. Price, $1.0

CHILDREN'S WORK

ONE WORLD

ildren cannot with their eyes discern
e meaning of strange lines and space;
r do they quickly see and learn
e cause that separates a race.
Think well, lest you sow doubt and fear,
And fail to reconcile for good—
Children become what they see and hear.
Sow then your faith in Brotherhood.

WE LOOK AHEAD

T IS now time to begin plans for the study of the missionary emphasis on "Christ, the urch and Race." *Group Graded ssons* will have sessions planned r this home missions emphasis in ay. Although it is not necessary study "Christ, the Church and ace," in additional sessions in the ring, it will be helpful to know at THE METHODIST WOMAN, *ild Guidance in Christian Liv-g, Pictures and Stories* (Primary ory paper), and *Trails for Jun-s* (Junior story paper) will fea-re stories and pictures relating this study. Program helps for ditional sessions in *Child Guid-ce in Christian Living* will be focused on this emphasis in May.

Secretaries of Children's Work have an important part in the planning for these sessions. This responsibility is a shared one. As a member of the Council of Children's Workers she will be ready with materials and supplementary resources to discuss with other teachers. If the study is planned for additional sessions, she may make suggestions regarding the time for the meetings. She may also be able to give guidance in the selection of leaders for these groups, or she may serve as one of the leaders. She should have on hand a copy of the Children's Service Fund Remittance Blank and should be ready to discuss how the children's offerings taken during the additional sessions are channeled through the Children's Service Fund. If the distribution of funds is not clear, she would help to clarify the fact that offerings are given to the local church treasurer, with the Remittance Blank, and then sent to the annual conference treasurer who divides the money, sending 50 per cent to the Woman's Society of Christian Service, 50 per cent to the World Service and Conference Benevolences.

Missionary promotion for these study groups will be planned in the Council of Children's Workers and the Secretary of Children's Work may share in this. One of her major responsibilities is to keep the local Woman's Society of Christian Service informed about what is being done in the church school with children, not only in missionary education, but in the total church-school program.

Goals for Missionary Education

Missionary education is not just a piece of the church-school curriculum. It is a part of the year's plan to help children understand God and His world, and their relationship to it. One, as a worker with children, should frequently review the goals for Christian education for children as found in *Resources for Leaders and Children, 1957-58* [1] in order to recall why missionary education is planned as it is.

Primary Goals: The leader of the primary child, in order to help him grow as a Christian, must provide opportunities to:

1. Experience the need to make decisions in the light of what he knows about God.

2. Learn that God is the father of all, and that He loves and cares for all people.

3. Learn that God expects us to show His love to others through friendliness and service.

4. Study about the missionary work of the church.

5. Grow in awareness of the interdependence of people in the

community who contribute to his comfort, health, and happiness.

6. Read books about people around the world and discover likenesses and interesting differences.

7. Begin to think of his own conduct in the light of what he is learning about Jesus' teaching.

8. Learn about the needs of people around the world and share in the responsibility of meeting their needs through his own gifts and offerings.

Junior Goals: The leader of the junior child keeps the needs of the younger child in mind but she will endeavor to stimulate the junior child to a more mature Christian growth by helping him to:

1. Grow in an awareness of the differences between right and wrong and the need to make decisions in accordance with the life and teachings of Jesus.

2. Learn to be aware of the needs of people in terms of God's concern and man's responsibility for working with God.

3. Realize that as a part of God's creative purpose all men are His children and should live as brothers.

4. Find out why the Bible continues to be translated into many languages.

5. Learn more about and share in the fellowship around the world.

6. Learn about other races, nationalities, and cultures.

7. Begin to recognize the interdependence of all races and nations.

8. Think about one's relationships in terms of the Fatherhood of God and the brotherhood of man.

Enriching the Missionary Study

As one studies the primary and junior goals for missionary education one realizes how essential it is to have a broad understanding of the total missionary program of the church in order to help children reach some of the goals which have been set for them.

Secretaries of Children's Work will want to become better informed about the work of the Woman's Division of Christian Service; learn what the numerous institutions are doing to promote better understanding between people of different races, creeds, and nationalities; learn how these institutions are trying to meet some of the physical, social, and spiritual needs of the people they serve.

One of the best ways to become well informed is to read the articles each month in THE METHODIST WOMAN. A series of articles were written for use with the study of "Christ, the Church and Race," and appeared in the March, April, May, and June issues in 1957. They were as follows:

"Thy Will Be Done," by Mabel Garrett Wagner, March, 1957. (The place of Urban Work in the study of Race Relations.) "Learning to Live Together," by Muriel Day, April, 1957. (Educational Institutions.) "Growing Up," by Ruth Nestingen (race relations in Town and Country Work), May, 1957. "Toward a Better Life," by Emma Burris. (Social Welfare and Medical Work.) June, 1957. See also the article on page 12 of the June issue which contains brief stories of several projects.

The booklet, *Actions Speak Louder,* by Ruth Bartholomew, gives many pictures and stories about Christian race relations. It is well written and will be a valuable resource for leaders and teachers. It may be secured from Literature Headquarters, cost, 60 cents.

Secretaries of Children's Work should also have copies of the "Do You Know?"[2] booklets. These booklets list institutions and projects and tell briefly about the kind of program that is conducted in each institution. (35 cents each.)

The *Eighteenth Annual Report* of the Woman's Division of Christian Service entitled "Paths of Service" is another rich source of information. It contains the reports of the executive secretaries who administer the work of the home and foreign fields. Order it from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 75 cents.

Additional Resource Materials

THE METHODIST WOMAN, May 1958, *Child Guidance in Christian Living,* May, 1958, and WORLD OUTLOOK. These magazines will also carry stories and pictures throughout the year that will be helpful for the study, "Christ, the Church and Race."

For Primary children, *The Apple Tree House,*[1] by Anne Halladay, used with *A Primary Teacher's Guide on Christ, the Church and Race,*[1] by Edith F. Welker, is suggested for use in Additional Sessions. The Guide contains teaching procedures for a ten-session unit.

For Juniors, *The Swimming Pool,*[1] by Alice Cobb, used with the *Junior Teacher's Guide on Christ, the Church and Race,*[1] by Frances Eastman, is suggested for Additional Sessions. The Guide has teaching procedures planned for a ten-session unit.

For further information regarding resources and supplementary materials consult the leaflet, *Resource Materials for Missionary Education, 1957-58.*[2]

[1] Order from The Methodist Publishing House serving your territory.

[2] Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

CALENDAR OF ACTIVITIES

Attend Council of Children's Workers in local church.

Attend Leadership Training Session in local church or district.

Report to local Woman's Society of Christian Service the plans for missionary education in the church school.

A Significant Conference

THE January, 1957, meeting of the Woman's Division, in annual session, granted the quest of the Circulation Manager d Secretary of Literature to ng all the jurisdiction and con- ence Secretaries of Literature d Publications within the conti- ntal United States to Cincinnati, io, for a two-day meeting on vember 21 and 22. The expenses this meeting were to be shared Literature Headquarters, THE ETHODIST WOMAN, and WORLD TLOOK.

Following this permission, plans gan to unfold and work began in ncinnati with the purpose of ving a two-day meeting as in- rmative and inspirational as pos- le.

The editors, Miss Dorothy Mc- nnell, Mrs. C. A. Meeker, Miss anita Brown, Miss Frances helman, and Miss Sarah Parrott, cooperated in a marvelous way.

The meeting opened with a re- ption on Wednesday evening to eet about seventy guests.

Early Thursday morning, the ssion opened with Miss Juanita own leading the worship service. r subject was, "Forgiveness," so sential to the effective Christian. iss Dorothy McConnell brought ans and processes of development the WORLD OUTLOOK, and Mrs. A. Meeker gave a preview of ac- ities of THE METHODIST WOMAN. Mrs. J. Fount Tillman, president the Woman's Division of Chris- n Service, brought the message der the caption, "Communica- ns." She lifted the work of the oman's Division in her own in- itable way, as she pointed to the erature of the organization and clear and lucid educational lues.

The afternoon session brought esentations of the literature ited by Miss Juanita Brown and the associate editors, Miss Frances Eshelman and Miss Sarah Parrott.

The closing address of the afternoon was made by Miss Dorothy McConnell on the subject, "Lands of Witness and Decision." She discussed Christian educational values in these lands which she had recently visited and in addition the problems and the new approach so imperative in India today.

A banquet at six o'clock was the festive feature of an evening program in the Sheraton Room of the Sheraton-Gibson Hotel. Dr. G. Ernest Thomas, director of the Spiritual Life Department of the General Board of Evangelism of The Methodist Church, was the speaker. This meeting was especially favored by the presence of Mrs. J. Fount Tillman as the gracious and capable presiding officer.

Early Friday morning three chartered buses brought the entire group to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

The session opened with a beautiful worship service on "Light." Miss Adena Goetz, superintendent of deaconesses, Bethesda Hospital, showed unusual familiarity with the literature of the Woman's Division as she showed the way in which it brought the light of information.

Mrs. E. LeRoy Stiffler, Publication Manager, discussed publication and distribution, as well as the procedure of order filling and circulation fulfillment.

The morning session adjourned at 11:30 o'clock, when the guests were entertained at luncheon at Howard Johnson's Restaurant immediately adjacent to Literature Headquarters.

Returning to "7820," the guests were shown through Literature Headquarters, in groups of twenty. This tour lasted one hour.

At two o'clock Mrs. C. C. Long, Circulation Manager and Secretary of Literature, led in a discussion of methods in promotion of THE METHODIST WOMAN and WORLD OUTLOOK, the use of the Annual Announcement and the Catalog, display packets, consignment, orders, and the clinics for 1958 summer schools, at which time Secretaries of Literature will attend.

Promptly at four o'clock the buses arrived to take the secretaries back to the headquarters hotel, in order to make trains for their homeward journey.

Waving farewell to the visitors, one envisioned the experience being carried to the entire United States.

The jurisdiction Secretaries of Literature and Publications—Mrs. Arthur Wright, Northeastern; Miss Nancy Cawood, Southeastern; Mrs. Harriette Israel, Central; Mrs. J. W. Anderson, North Central; Mrs. W. F. Cooley, South Central; Mrs. Newton W. Temple, Western—wrote a clever summary speaking for themselves and the representatives of their conferences of which there were 87:

Northeastern—
- 13 conference secretaries
- 2 district secretaries representing conferences

Southeastern—
- 14 conference secretaries
- 2 district secretaries representing conferences

Central—
- 14 conference secretaries
- 1 district secretary representing a conference

North Central—
- 16 conference secretaries

South Central—
- 16 conference secretaries
- 1 district representative

Western—
- 7 conference secretaries
- 1 district representative

They lifted up the words invita-

tion, anticipation, preparation, transportation, realization, habitation, association, participation, elation, inspiration, correlation, integration, exploration, observation, publication, appreciation, dedication, and dissemination.

Secretaries Report

Last spring, Mrs. Long extended an *invitation* to all jurisdiction and conference Secretaries of Literautre to attend a meeting November 21 and 22, 1957, in Cincinnati.

The days that followed were filled with *anticipation,* as we thought of the rich experiences that awaited us. New acquaintances, increased knowledge, and new promotional objectives.

Long hours were spent in *preparation* seeking the phases of the work that needed strengthening and the planning of remedial measures toward securing more efficiency in every channel of our respective field of work.

All means of *transportation* were investigated and employed in bringing the women from over the nation.

At last the *realization* of all the careful, efficient planning was evident to the assembled group on the morning of November 21.

The Sheraton-Gibson Hotel was the pleasant *habitation* of the women during their stay in Cincinnati and gracious occasions enhanced the hours.

The *association* of 93 Secretaries of Literature and Publications was one of joy and happiness and exultation.

Interchange of ideas ran high with the utmost *participation.*

Questions increased and spirits swelled with *elation* as each one realized this was the time and the place to find out the why, how, and wherefore.

A wave of *inspiration* swept over the group after the challenging message of Mrs. J. Fount Tillman, who lifted up the supreme value of the "Word."

Mrs. C. C. Long, Mrs. E. LeRoy Stiffler, and the editors brought a thrilling picture of the successful *correlation* of the work of the various departments, committees, and individuals.

Integration of ideas, ages, races, and geographical areas was a happy fact as these representatives of every corner of our great land shared these precious hours.

Friday came and three large buses brought conference and jurisdiction literature secretaries to Literature Headquarters where *publications* really came to life in a new way.

With Mrs. C. C. Long and Mrs. E. LeRoy Stiffler as our warm hostesses, we spent the day in *exploration* of ways, means, methods, and materials that are available for all Methodist women.

Our *observation* convinced us that here is a place of beauty, vision, efficiency, and personnel capabilities.

A Letter

As this article goes to press we received the following letter from Mrs. Charles J. Justice, who represented Philadelphia Conference:

"I am glad I was able to represent our conference secretary, for the information and inspiration we received was most valuable.

"I am now transcribing the notes I took in shorthand, and these will be in Mrs. Stott's hands within the next few days.

"Thank you again for a most delightful time. May I compliment you on the type of meeting you planned so well? We gained much in the way of information on our literature, in the way of fellowship with all those wonderful women from all over our great country, and yet the whole thing seemed without schedule tension but completely relaxed.

"As our bus left Headquarters and our gracious hostesses waved us good-by, I had the feeling of departure from a delightful family reunion."

All in all, we are deeply gratified to have had this opportunity of fellowship and mutual sharing. To introduce our constituency to our literature, our magazines, and to our Headquarters cannot but strengthen the ties that bind.

World Fellowship Personified

(Continued from page 17)

The two-way exchange is encouraged. U.S. young people who are interested should have finished the sophomore year of high school (a few 1958 high-school graduates will be considered), have a Christian concern for the world and a desire to learn from people of other lands, be mature and adaptable, have conversational ability in the language by sailing time, be active in church, school, and community affairs, rank scholastically in the upper fourth of his or her class, have good health, be well recommended by the pastor and other local people.

A host family should be interested in world affairs, responsible for expenses of the youth during the year (including food, room, clothing, spending, and other necessary expenses), active in church and community affairs, and well recommended by the pastor and other local people. It need not have teen-age young people in the home although this is sometimes an advantage. Families with smaller children often find the exchange a rich experience.

Here is a thrilling project for a local church! Here the Woman's Society of Christian Service can stir interest and cooperate in the project in many ways. It is not expected that a Woman's Society will bear the financial cost of bringing an exchange student. More information, the ICYE leaflet and application forms are available from the writer (P.O. Box 871, Nashville 2, Tennessee).

In Memoriam

Mrs Willa Stewart, a retired deaconess, died November 22, 1957, at the home of her sister, Mrs. Ida Nicholas Winchester, Kentucky. Mrs. Stewart was born in Winchester and educated at Berea College and the University of Cincinnati. She served as superintendent of Friendship Home, Cincinnati, Ohio, for twenty years. Mrs. Stewart also did social work at Campbell Friendship House, Gary, Indiana, for several years. She entered the work of the former Woman's Home Missionary Society after the death of her husband, the Reverend [illegible] Stewart, who served the church at Muskogee, Oklahoma.

Miss Ellasue Wagner, retired missionary to Korea, passed away November 22, 1957, at Bristol, Tennessee, at the age of seventy-six.

She was born August 4, 1881, at Intersville, West Virginia. Her education was received at a number of schools. First she graduated from Martha Washington College (now Emory and Henry College) in Virginia, and later from Marion College. In preparation for missionary service she attended Scarritt College, where she received her M.A. degree. She also studied during two of her furloughs at Columbia University.

It was in 1904, that she sailed the first time to Korea. During the years between this time and her retirement in 1944, she served in Songdo and Seoul where she did educational, evangelistic and social welfare work. Through her efforts Holston Institute in Kaesong was opened.

She not only made a definite and lasting contribution through the institutions she served but also through her writing. Two of her booklets containing stories of Korea are *Korea Calls* and *The Dawn of Tomorrow*.

Miss Wagner's rare combination of strength and soft femininity made her a most effective missionary. She was both a real missionary statesman and homemaker. She knew and loved both the old and new Korea. Her vital Christian witness lives on in the lives of many who were touched by her life.

ANNUITY

One of the older annuitants of the Woman's Division of Christian Service, when sending in a gift for her third annuity, wrote as follows:

"I am enclosing a check for $..... for annuity in our Society. Am so well pleased with my past investment and so much interested in the work I want to help, and at the same time receive some personal benefit as long as I live, and I know of no better way. Trusting that all is well, and praying for the work."

If you would like to know about the annuity plan of the Woman's Division of Christian Service, the leaflet *Annuity Dollars Make a Difference* will explain it to you. Send for a copy today!

Treasurer, Woman's Division of Christian Service
Room 626 (Dept. 258 MW)
150 Fifth Avenue, New York 11, N. Y.

Please send me a free copy of *Annuity Dollars Make a Difference.*

Name_____

Street_____

City_____ **Zone**____ **State**_____

Date and year of birth_____

RECENT ARRIVALS FROM:

AFRICA—Central Congo—Miss Rosa Ulsh, 121 Alton Street, North Charleston, South Carolina.

INDIA—Misses Mae Wiggins, 310 9th Street, EPH, Pensacola, Florida; Josephine Kriz, Cleveland 24, Ohio.

JAPAN—Misses Elizabeth Howell, P. O. Box 23, Center Hill, Florida; Mary Elizabeth Eads, 215 Jackson Street, Georgetown, Kentucky; Alice Cheney, 3532 Second Avenue, South, Minneapolis 8, Minnesota; Caroline Peckham, 124½ South Adams Street, South Beloit, Illinois; Blanche Brittain, 3615 Arizona Street, San Diego, California.

KOREA—Mrs. Irene Swinney, 2526 Delco Street, El Monte, California; Misses Frances Fulton, 123 Wilson Street, Carlisle, Pennsylvania; Olive Ratliff, 2476½ Third Avenue, Huntington, West Virginia.

LATIN AMERICA—Argentina—Miss Josephine Abrams, Box 307, Whitmire, South Carolina.

Brazil—Miss Elsie Parker, Bethlehem Community House, 1401 College Street, Chattanooga, Tennessee.

Bolivia—Mrs. Ruth Suse, 1010 25th Street, N. W., Washington 7, D. C.

SOUTHEAST ASIA—Malaya—Miss Mabel Mitchell, Ava, Missouri.

RECENT DEPARTURES FOR:

AFRICA—Central Congo—Misses Myrtle Zicafoose, Ruth O'Toole, R.N.

LATIN AMERICA—Peru—Miss Ella Greve

PAKISTAN—Miss Ellen Barnette

SOUTHEAST ASIA—Malaya—Miss Ann Harder.

Arrivals and Departures

THE METHODIST WOMAN is very important to me. Last year in the Arrivals and Departure column I saw that Martha Graf had arrived in the United States. I wrote to her at the address given. She answered at once and said she always came to Medina to visit a friend while on her furlough. She told me to contact her friend and get all her letters from Borneo to use in my study class.

These proved so interesting that I loaned them to another study class in LeRoy, Ohio. The women were thrilled by this personal contact. We planned to invite Miss Graf to our community when she came to Elyria to speak in September.

This was the nicest thing we have ever done! We invited neighboring churches and held the meeting in the pretty little church at LeRoy. The women were deeply moved by her stories and slides. It brought the missionary appeal right home to them.

The point is that I doubt if this would have happened if I had not read of Miss Graf's arrival in THE METHODIST WOMAN. Now I watch that space every month.

MRS. H. H. STEPHENSON
Medina, Ohio

Crusade Scholars 1958-1959

School	Country	Field of Study
COLORADO		
University of Colorado, Boulder		
Brantley, Mr. Edward J.	U.S.A.	Education
Vincente, Miss Norma	Philippines	Nursing Service Ad.
University of Denver, Denver		
McNeil, Mr. Alvin J.	U.S.A.	Higher Education Ad.
Samuel, Mr. Datnu	India	Edu. Administration
Seth, Mr. Rajendra K.	India	Business Admin.
CONNECTICUT		
Hartford Seminary Foundation, Hartford		
Bhajjan, Mr. Samuel Victor	India	Comparative Relig.
Kodera, Mr. Masayoshi	Japan	Religious Education
Yale University, New Haven		
Gonzalez, Mr. Justo Luis	Cuba	Theology
GEORGIA		
Emory University, Emory University		
Sunanda, Mr. Ebenezer	India	Hospital Admin.
Gammon Theological Seminary, Atlanta		
Bronson, Mr. Oswald Perry	U.S.A.	Ministry and Coun.
Heyward, Mr. John Wesley, Jr.	U.S.A.	Theology
Robinson, Mr. Avery E.	U.S.A.	Theology
Stovall, Mr. Robert	U.S.A.	Theology
Tyler, Mr. William E.	U.S.A.	Theology
ILLINOIS		
Garrett Biblical Institute, Evanston		
Burris, Mr. Harold J.	U.S.A.	Theology
Milo, Mr. Lene	Western Samoa	Bible Back., Y. W.
Simonsson, Mr. Bengt	Sweden	Bible, Eng., Psychol.
Simonsson, Mrs. Bengt	Sweden	Education
Takeuchi, Mr. Yoshio	Japan	Pas. Psych., Coun.
Tate, Mr. George	U.S.A.	Pas. Psych., Coun.
Northwestern University, Evanston		
Goto, Mr. James	Hawaii	Gen. B.A. Course
Miyakawa, Mr. Mitsuo	Japan	Edu. Administration
INDIANA		
Taylor University, Upland		
Kaputo, Mr. Elie	Belgian Congo	Undergraduate
MARYLAND		
Westminster (Wesley) Theological Seminary, Westminster		
White, Mr. Raymon E.	U.S.A.	Theology
MASSACHUSETTS		
Boston University, Boston		
Bartee, Miss Virgia	U.S.A.	Religious Education
Cartwright, Mr. John H.	U.S.A.	Social Ethics
David, Mr. Henry Richard	India	School Admin.
Habersham, Mr. Robert S.	U.S.A.	Theology
Johnson, Mr. Gerald	U.S.A.	Music
Kesen, Mr. San-ichi	Japan	Psy. and Pas. Coun.
Koo, Mr. David Tuhoy	Korea	Music
Lall, Mr. Benjamin	India	Lit. and Social Wk.
Lee, Miss Chee-Kuen	Malaya	School Admin.
McDaniel, Mr. Ennis	U.S.A.	Theology
Renblad, Mr. Bengt	Sweden	Audio-Visual
Riley, Mr. Negail	U.S.A.	Theology
Ryu, Mr. Tongshik	Korea	New Testament
Scott, Mr. Julius S., Jr.	U.S.A.	Comp. Religions
Seavers, Mr. Herbert	U.S.A.	Theology
Sherring, Mr. Albert	India	Sociology
Tewarson, Mr. Reginald P.	India	Mathematics
Washington, Mr. William J.	U.S.A.	Religious Education
Woo, Miss Ruby	Hong Kong	Music
NEW JERSEY		
Drew University, Madison		
Chung, Mr. Haingduk	Korea	Theology
Dreu, Mr. Mikaele Taikobau	Fiji	Youth Work
Hellsten, Mr. Erik Gustav	Finland	Youth Work
Kamu, Mr. Lalomile	West Samoa	Theology
Lee, Mr. Sang Ho	Korea	Theology
Navgiri, Mr. Joseph	India	Theology
Nugent, Mr. Randolph W.	U.S.A.	Theology
Westminster Choir College, Princeton		
Goh, Mr. Say Meng	Malaya	Sacred Music
NEW YORK		
Columbia University, New York City		
Mitchell, Mr. David	British Guiana	Religious Education
Wee, Mrs. Joo Liat	Malaya	Education Admin.
Cornell University, Ithaca		
Oh, Mr. See Sun	Korea	Industrial Relations
Wilson, Miss Doris Jean	U.S.A.	Dietetics
New York University, New York City		
Braxton, Mrs. Mattie Belle	U.S.A.	Education
Sydenham Hospital, New York City		
Chu, Dr. (Miss) II Sun	Korea	Medical Residency
Seaview Hospital, Staten Island		
Moon, Dr. Yee Pok	Korea	Medical Residency
Syracuse University, Syracuse		
Dodo, Miss Yukiko	Hawaii	Nursing Education
Donner, Miss Anna	Denmark	Lang., Lit., History
Gnany, Mr. Krishnappa	India	Education and Psych
Hirahara, Miss Sachiye	Japan	Home Economics
Hung, Miss Theresa	Formosa	Library Science
Kega, Mr. Takeo	Japan	History
Masih, Mr. Lalit Kumar	India	Child Guidance
McLish, Miss Virginia	U.S.A.	Student Personnel
Paul, Mr. Samuel	India	Economics
Rhee, Miss Young In	Korea	Physics
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Furtado, Miss Clara Dutra	Brazil	Art, Religious Edu.
Garcia, Mr. Oscar	Argentina	Social Work
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etters... Letters...

litation Room

Iay I commend the writer of the ar- entitled "Dedicated to Stillness and ace" which appeared in the Novem- issue of THE METHODIST WOMAN. has captured the meaning of the ted Nations Meditation Room as n Mr. Hammerskjold, the Secretary- eral, and Mr. Bo Beskow, the artist, e sought to express it. Some will feel t ease when they visit the room for first time because in decoration it is conventional, but if one lingers a e and permits the room to speak to , I am sure he will be moved to pray he stillness and in the silence.

Sincerely yours,

WEYMAN C. HUCKABEE

Laymen's Movement
a Christian World
v York, N. Y.

rkshops on Promotion

Ve enjoy THE METHODIST WOMAN get so much help from it.

Ve had three wonderful workshops Promotion in Enid District. Of se we used material from THE THODIST WOMAN. Mrs. Herschel ckledge, district president, had charge the group participation. Mrs. Ted ns, district vice-president, presented Depth Bible Study.

he purpose was to train the local nen in modern methods of program ning and group participation. Many nded these all-day meetings.

MRS. HARRY PRATT

trict Secretary of Promotion
gfisher, Oklahoma

od Reading

he December issue is particularly and noteworthy. The article "The ry of an Observor" by Margaret der is one of the best I have ever in showing our relationship to the . "The Thirteen Who Did Not Go" uld challenge everyone who reads it. fact, the whole issue slanted to the ortunities of the local and individual nan and the Society is outstanding.

MRS. E. R. BARTLETT

ver, Colorado

gram Material

am president of the Woman's So- of Christian Service of Grace Meth- t Church in Chester, Pennsylvania. ve been a subscriber to THE METH- r WOMAN and WORLD OUTLOOK for umber of years. We use them in ning our monthly programs, for they most informative.

ecently I moved to a new commu- . Consequently, my address was changed. As a result, I did not receive my magazines at the customary time of the month. This incident made me aware of how much I appreciated and, more or less, depended on them.

Unhesitatingly, I can say that our magazines are most helpful and inspirational. They contain informative material presented in the most interesting manner.

MINNIE WATSON

Philadelphia, Pennsylvania
Formerly Chester, Pennsylvania

Biblical Luncheon

The Esther Circle of the Woman's Society of the Harmony Methodist Church in Mankato, Kansas, held a Biblical Luncheon at the November meeting.

This was a silent meal. The menu was meat stew, lentils, cottage cheese, homemade bread and butter, honey, olives, fruits, milk or water. No price was charged, each one contributed what she thought the meal was worth. Proceeds netted $42 above expenses.

Of the sixty-six women present, fifteen were seventy-five years of age or over. They were the honored guests and each was given a corsage.

MYRTLE BENNETT

Mankato, Kansas

Say What You Think

Who? *You* and everyone in the Woman's Society.

What? Write a letter, not to exceed three hundred words. See page 4 of the January issue.

Why? To give your evaluation of THE METHODIST WOMAN in meeting its purpose. Writers of the top twenty letters each will receive a three-year subscription to THE METHODIST WOMAN.

How? In simple clear-cut statements. Literary essays are not expected. Each letter will be judged on *what* is said rather than *how* it is written.

When? March 1, 1958, is the deadline.

Where? Send the letter to:

Mrs. C. A. Meeker
Editor of THE METHODIST WOMAN
Room 1008, 150 Fifth Avenue
New York 11, New York

BOOKS RECEIVED

GLIMPSES OF GOD, *Gertrude Schafer Hoffer,* Pageant Press, New York. $2.50.

MISSIONARY MAMA, *Ruth Seamands,* Greenwich Book Publishers, New York. $2.75.

101 MONEY MAKING IDEAS FOR CLUBS, *Nellie Zetta Thompson,* Public Affairs Press, Washington, D. C. $1.

THE STORY OF THE AMERICAN NEGRO, *Ina Corrine Brown,* Friendship Press, New York. Cloth $2.75, paper $1.25.

THE GIFTS, *Dorothy Clarke Wilson,* McGraw-Hill Book Company, Inc., New York. $3.95.

HISTORY OF METHODIST MISSIONS: THE METHODIST EPISCOPAL CHURCH, 1845-1939. Volume III: Widening Horizons, 1845-1895, *Wade Crawford Barclay,* The Board of Missions of The Methodist Church, New York. $4.50.

PRAYERS FOR A WOMAN'S DAY, *Josephine Robertson,* Abingdon Press, Nashville, Tenn. $1.00.

COME SEE A MAN, *Grace Noll Crowell,* Abingdon Press, Nashville, Tenn. $1.50.

OUR FAMILY WORSHIPS AT HOME, *Anna Laura and Edward W. Gebhard,* Abingdon Press, Nashville, Tenn. $2.50.

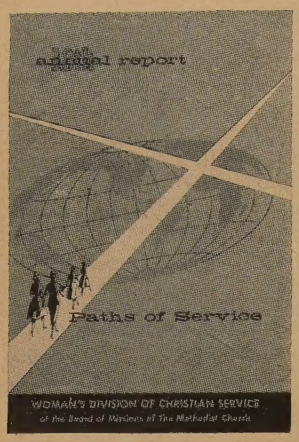
CHRIST BE WITH ME, *Walter Russell Bowie,* Abingdon Press, Nashville, Tenn. $1.75.

For Children

JESUS, FRIEND AND HELPER, *Elizabeth Allstrom,* Abingdon Press, Nashville, Tenn. $1.50.

TOPPY AND THE CIRCUIT RIDER, *Barnett Spratt,* Abingdon Press, Nashville, Tenn. $1.75.

MARA JOURNEYS HOME, *Elizabeth P. Witheridge,* Abingdon Press, Nashville, Tenn. $2.



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